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Online  
ISSN 1440-9828



October 2014 No 810

... 11 years ago ...



## Intellectual garbage, by David Irving

**Gerard Henderson, executive director of The Sydney Institute.**

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July 8, 2003

Show this film if you must, but don't pretend it's part of a search for truth, writes Gerard Henderson. Most historians are involved in the search for truth in history. Most - but not all. For evidence in support of this proposition, it is not necessary to look beyond David Irving.

British-born Irving is the poster-boy historian of the extreme, or "Lunar", right. He is back in the news in Australia - this time on account of a decision by the taxpayer-subsidised Melbourne Underground Film Festival (MUFF) to exhibit the documentary *The Search for Truth in History* later this week. The Jewish Community Council of Victoria is taking action before the Victorian Civil and Administrative Tribunal in an attempt to prevent the film being screened.

It is an anomaly that a self-proclaimed "underground" film festival needs a hand-out from the public purse (this time courtesy of the Australian Film Commission). But more anomalous still that Richard Wolstencroft, the MUFF's director, should consider it hip to show a 1993 documentary on David Irving.

In an extraordinary pompous and confused statement on the MUFF website ([www.muff.com.au](http://www.muff.com.au)), Wolstencroft runs standard leftist lines by referring to the alleged "fascism" of George Bush, Tony Blair and Israeli Prime Minister Ariel Sharon and condemning "the application of force and power... in the recent incursion into Iraq and Afghanistan".

But the MUFF director also presents himself as a devotee of what he terms "transcendental fascism". This Wolstencroft depicts as "a new conception of fascism" that takes into account "the inherent paradoxes of its nature and dialogue" and that has the capacity to "interact with other political philosophies worthy of integration like anarchism, socialism and conceptions of justice, equality, liberty and autonomy". How frightfully twee.

All this, apparently, to rationalise the decision to screen *The Search for Truth in History* at the MUFF. Now, this cannot be justified on artistic grounds. The documentary, which runs for more than an hour, is nothing but a rant-to-camera by Irving. He uses the occasion to condemn "our traditional enemies, you know who they are" (yes indeed, Jews, of course).

And he describes the accepted truth that the Nazi Germany regime murdered some 6 million Jews as both a "blood lie" and a myth on which the "Jewish people have been dining out on for the last 50 years". It so happens that the documentary was made for the Irving Fan Club in Australia, after the decision by the Keating government in 1993 to deny him a visa on the grounds he was not of good character. This finding was confirmed by the Howard Government in 1996 and subsequently.

Enter the American historian Deborah Lipstadt. In 1993 she published her book *Denying the Holocaust* (The Free Press). This was a case study of individuals, primarily in North America and Western Europe, who have sought to deny the Holocaust. That is, they reject the fact that Hitler and his fellow Nazis, between 1933 and 1945, consciously set out to murder the Jews (and gypsies) of Europe.

As Lipstadt has pointed out (*Australian Jewish News*, May 30, 2003), in her book she only "devoted about 300 words to Irving". In any event, he sued her and the case was heard by judge alone (at the plaintiff's request) in England.

It so happens that *The Search for Truth in History* was an exhibit in the trial. As Evans points out in his book, the "suggestion" made by Irving in the video "that the Allies were somehow responsible for killing Auschwitz prisoners" during the 1945 air attacks on Dresden "was completely fantastic".

On April 11, 2000, Justice Charles Gray handed down his finding in the Royal Courts of Justice. In a judgement overwhelmingly critical of the plaintiff, he dismissed Irving's claim. A useful summary of the decision is contained in D. D. Guttenplan's *The Holocaust on Trial* (Granta, 2001).

Richard J. Evans, professor of modern history at Cambridge University, was chief historical adviser to the defence. As Evans documents in *Lying About Hitler: History, Holocaust and the David Irving Trial* (Basic Books, 2002), he and a research team spent more than two years studying Irving's work.

Irving has no formal academic qualifications. But this does not mean he is incapable of writing good history. Moreover, he reads and speaks German.

The task for the defence was to demonstrate that Lipstadt had not defamed Irving in presenting him as a Holocaust denier and an apologist for Hitler.

To a considerable extent, Irving's defeat was due to the demonstrable truth of Evans' research. The plaintiff is a prodigious writer. So the defence selected some historical case studies for examination; namely Irving's writings and speeches on Hitler's policy towards the Jews and what the Nazis termed the "Final Solution" - together with Irving's account of the Allied bombing of Dresden.

The case for the defence is set out in *Lying About Hitler*. This is one of the most devastating critiques by one historian of another ever published. As Evans acknowledges, before Irving made his (ill-advised) decision to take legal action, very few reviewers had thoroughly researched his work. Moreover, Irving both represented himself and appeared as a witness in his defamation action. So, to this extent, his views could be tested under oath.

Evans documents that Irving's claim that Hitler did not know about the Final Solution amounted to "a vast apparatus of deception and deceit". What's more, the author demonstrates that Irving's account of the Dresden raid involved "fantasy, invention, speculation, the suppression of reliable evidence, the use of unreliable sources or, most shockingly, the repeated deployment of a document that he knew to be a forgery". And more besides.

Evans makes an overwhelming case that "Irving is essentially an ideologue who uses history for his own political purposes". Quite so. In short, he is a follower of the Lunar right. Hence Irving's soft attitude to right-wing totalitarianism - as in Nazism and fascism - and his evident hatred of such democratic politicians as Winston Churchill.

The first edition of Irving's *Churchill's War: The Struggle for Power* was published in Western Australia by Veritas Publishing. At the time, Veritas had a connection with Australia's very own Lunar right entity, the League of Rights. On February 23, 1993, David Thompson (then national director of the Australian League of Rights) wrote to *The Sydney Morning Herald* advising that he was "closely involved with organising and conducting Irving's two previous lecture tours of Australia" in 1986 and 1987.

It is probably counter-productive to attempt to stop David Irving's propaganda being shown in Australia. But Richard Wolstencroft should spare us the humbug that the MUFF is somehow involved in a search for truth by screening Irving's 10-year-old documentary. This is intellectual garbage, of the transcendental kind.

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**Tuesday 8 July 2003**

**Your Say**

**The Jewish Community Council of Victoria is taking action before the Victorian Civil and Administrative Tribunal in an attempt to prevent the Melbourne Underground Film Festival screening *The Search for Truth in History*, in which controversial historian David Irving denies the existence of the Holocaust. Should we ban what we don't agree with?**

**What you said.**

Recently Bush said: "We went to war in Iraq because Iraq was going to attack the US. There are some people who would like to rewrite history. I call them revisionist historians." This underlines why even cranks like Irving MUST

be allowed to speak! We cannot have politicians - professional liars - telling us what is history and what is not. Every orthodoxy must be exposed to challenge or freedom and liberty are dead.

J. Blackhirst

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Taxpayers' money is used to show an old film filled with hateful and untrue material? This film helped to convince the British legal system that Irving was no historian. Somthing is not right here.

S Altshul

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Samuel Tatarka says that Irving's claims are like claiming that the Japanese didn't kill Australian soldiers. OK, but which law forbids people from saying just that? Or is there a special law for Holocaust matters? Isn't it time that certain elements of the Jewish population stopped emotionally blackmailing the rest of the world every time things don't go their way?

KRYSTYNA LYNCH

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The danger to me seems to be that Mr. Irving is being presented as a hard done by, oppressed historian. He is not - he has been found by the UK courts to be an apologist for Nazism, and of writing history to support his racist views. He publishes using what was his considerable personal wealth, prior to losing a court case that he started. He is unable to engage with historians of any political persuasion.

It may not serve any purpose banning him, however I believe that the MUFF should be more honest with themselves about their reasons for showing him. This situation should not be on the agenda. There are no historical facts that are being hidden by Jewish groups - only historical myths being created by Mr. Irving, and given credence by pseudo-progressive, but quite probably unconsciously anti-semetic, institutions such as MUFF.

Would they, I wonder, give Pauline Hanson a forum if she were more articulate?

Aaron D'Silva

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I agree with akhmed thomas. You missed one important point though akhmed, there are so few chinese and russian producers in hollywood to mass produce films so that the whole world can know that they are victims. What we need is a Boris or Igor Spielbergev to produce a series of films detailing the massive casualties suffered by the russians or the chinese. If comparative body counts count for anything, there should be many more films made about these two groups.

If Mr Irving has something to say he has every right to express it, even if some people disagree with it. Many people have alternative theories on history & just because some might be controversial we have no right to supress their ideas.

Antonio Mahkdivikia

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Congratulations on the decision to let this film be screened at MUFF. Gerard Henderson, I don?t know anyone who would think this view and this version of history is correct. Nor do I know anyone who would attend this film "searching for the truth" so put your mind at ease. I have watched many films by many people (Piliger for one) who I both cannot stand personally and I disagree with the vast majority of their opinions that I think are based largely on ignorance sometimes bordering on stupidity. Why do I watch their films? Because I believe everyone has a right to air their opinions and even if I don?t agree with them, I leave the cinema better informed. Weather that be about the issue at hand (a fact I didn?t know before) or even if its just a confirmation that the film makers "not all there". It is a choice I make. An informed one.

If impressionable people who didn?t think for themselves attended MUFF there may be cause for concern. It would seem to me that the Jewish Council who could very reasonably expressed concern or disappointment at the

screening, by attempting to censor this film have done more damage than good for their cause.

T Samson

I think it is appropriate that David Irving's "Search for Truth" should be shown in Australia in 2003. It can become a symbol of our own preoccupation with believing lies because it makes us feel more comfortable and powerful and positively on top of the world.

People have rights around expressing opinions and beliefs - there remains a question as to the sanity of publishing, or further promulgating, deliberate lies. But, in Australia, it is par for the course. Go for it and rename the Underground Film Festival the Festival of the UnderWorld or Downunder for good measure,

A Symbol for our Times  
Christopher Monie

With apologies to Jack Nicholson on this...there's a lot of people out there who can't handle the truth. And if he must be shown then I truly object to Australian taxpayers footing the bill. Would we really do this to another race?

J Lou

To Ahkmed Thomas and others, read Gerard Henderson's great article in today's Age. Irving did not do his research. He used known forgeries to maintain his lies. Whilst he is a crackpot who panders to the ignorant in the community does that mean that said ignorants should be unable to listen to him? I don't know but what I do know is that any one who believes him may as well believe that World War II itself didn't happen.

Adam Broder

Honestly, the tripe that some people will come up with!  
Of course the Jews suffered horrendously under the vile authority of the Hun!  
As they also did under the oppressive governments of Stalin, Tito, and Franco to name just a few!  
Irving's opus isn't even fit to line the walls of the impending MUFF.  
Isn't it about time he got back to some of his better work - 'The World According to Garp' for one!

Simon Mackie

Maybe David Irving doesn't exist, and his 10 year old documentary which could be viewed as being an historical piece in itself never happened. Then why show it Richard Wolstencroft? Taxpayers money should be better directed at education and history lessons, that is for people like Richard Wolstencroft and David Irving who both have no formal tertiary qualifications to speak of. The Australian Film Commission should muffle out MUFF if it proceeds to believe that its audience likes to be insulted with uneducated untruths.

educated

No, let him put his views across. There might be some truth in it. For too many years many feel there has been a lot of cover up in the holocaust. Maybe we might be able to see the similarity of what is happening to the Palestinians now is nearly the same as what had happened to the Jews. So give this guy a go to present his perspective and let us all think for ourselves. Thank you.

Sheri Barnes

I don't agree with what he's trying to say but I agree that he has a right to say it.

Freedom of speech is a fundamental of a democratic nation. This is a similar situation as the other movie that has been banned, Ken Park - if you don't like it, don't see it. But don't deny other adults the right to see it and form their own opinions.

They'll be telling us what to think next.....

Of course his film should be shown. Believe it or not it wasn't only Jews that suffered during WW2. The Jews seem to forget the 25 million Russian deaths and the 13 million Chinese deaths. As usual they are only concerned about their own people.

For once lets hear the point of view of someone who doesn't toe the politically correct line and tells it as HE sees it. Irving isn't a crackpot you know - he has actually done his research.

Ahkmed Thomas

Censorship is an effective tool to maintain status quo whilst sacrificing multiplicity of viewpoints. There are many things that many people disagree with on a sociopolitical level. Even if something may be perceived as the general consensus of the community does that actually entitle us to extinguish the rights of those to express themselves, and discouraging open debate, regardless of how different their viewpoint may be from ours?

Is it not better to debunk someone like Irving with facts, rather than trying to deny him the right of freedom of expression?

Got my two cents' worth there. I'll go now.

John

There are people who still say the earth is flat. We don't ban them. There are people who say Elvis is still alive. We don't ban them. There are religions that say the end of the world is nigh, and that all other religions and governments and people will be destroyed. We don't ban them.

So why is there such a big commotion to ban one crackpot who says that 60 year old history didn't happen. Why are people scared of this guy talking? Is there something to hide?

Just Wondering

The same argument applies as the one against having the government (through the Australian Film and Censorship Board) censoring Ken Park. The whole point of liberal-democracy is that through education we buttress ourselves against the uncharitable views of butt-heads.

Anonymous

No.. freedom of speech is just that. This IS Australia we are living in.

Let him speak

I do NOT agree with the opinions of Mr Irving, however I vehemently object to any community group trying to silence a message to which they also do not agree. There is nothing in this documentary that encourages or promotes the vilification of Jews, no matter how hard you twist the facts. It on this understanding that the Jewish Community Councils request for the film to be banned was rejected.

As we pause to remember the slaughter of innocents during the Holocaust, let's remember that the Jewish people were only one of the many persecuted groups. Homosexuals, Jehovah's Witnesses, Sinti & Roma Gypsies were all victims of the Holocaust as well.

Dave Albein

We live in a society where our civil rights are being eroded right before our very eyes. It would come as no surprise that the very objectionable Mr Irving is banned. Who knows, the Prime Minister might even discover that he is secretly developing a weapons of mass destruction program. We all fell for it last time so it is probably good for another go...

Another Brick in the Wall

<http://www.theage.com.au/yoursay2/2003/07/08/index1.html>

...just on six years ago...

## Holocaust denier arrested

October 2, 2008

AUSTRALIAN Holocaust revisionist Gerald Fredrick Toben has been arrested at London's Heathrow airport. British police executed a European Union arrest warrant issued by German authorities at Heathrow late last night Melbourne time. The arrest warrant accuses 64-year-old Toben of publishing material on the internet "of an anti-Semitic and/or revisionist nature" in Australia, Germany and other countries. The alleged

Holocaust denier was to appear later at the City of Westminster Magistrates Court. Toben, a former teacher in Victoria, has been involved in lengthy court proceedings in Australia for allegedly denying the Holocaust, and was jailed in Germany in 1999.

<http://www.theage.com.au/national/holocaust-denier-arrested-20081002-4s58.html>

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## Holocaust denier fights extradition

October 3, 2008

AUSTRALIAN revisionist historian Fredrick Toben will today fight his extradition to Germany, where he is wanted for alleged Holocaust denial. Police arrested Dr Toben, 64, on a plane at London's Heathrow Airport yesterday while in transit from the United States to Dubai. They were executing a European Union arrest warrant issued by the District Court of Mannheim in Germany, which accuses Dr Toben of publishing internet material "of an anti-Semitic and/or revisionist

nature". The alleged offences were committed in Australia, Germany and other countries. Representing himself in an appearance at City of Westminster Magistrates Court, Dr Toben said he did not believe he would receive a fair trial in Germany and claimed he was the victim of "legal persecution".

<http://www.theage.com.au/national/holocaust-denier-fights-extradition-20081002-4swg.html>

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## The Sydney Morning Herald

### Aussie Holocaust denier supported by David Irving

October 4, 2008 - 10:55AM

British Holocaust denier David Irving has joined Australian historian Dr Fredrick Toben's fight against extradition to Germany, where authorities want to try him for his alleged anti-Semitic views.

Toben, who founded the Adelaide Institute, appeared briefly at a London court today after being arrested at Heathrow Airport on Wednesday under a European Union warrant issued by a German court.

He has been remanded in custody, with a bail hearing set for October 10 at Westminister Magistrates Court followed by an extradition hearing a week later.

Watching on from the public gallery was a small band of supporters, including Irving, who branded Toben's arrest "a disgrace on the name of Britain", and Lady Michele Renouf, an Australian-born, British-based socialite known for her support of Holocaust denial.

The District Court of Mannheim in Germany wants Britain to extradite Toben for allegedly publishing material which allegedly rejects or plays down whether the Holocaust ever happened.

Unlike in Britain, Holocaust denial is a crime in Germany and offenders can face up to five years in jail. Speaking to reporters outside the court Irving, who has been banned in the past from entering Australia on "character grounds", condemned Toben's arrest. "I disapprove of some of his views but he has the right to express them," Irving said. "What we have seen here is Nazi Germany in pinstriped suits and it's going to get worse." Ironically he is finding himself as an Australian in a kangaroo court in Germany."

Irving, an historian who has written several books defending Adolf Hitler and denying the extermination

of six million Jews during World War II, was jailed in Austria two years ago for glorifying Nazism.

While Irving says he is unable to afford to offer any money to secure Toben's release on bail, he is willing to have the Australian live with him at his home at Windsor, west of London, while the extradition case continues. "I wanted him to know all of his friends are here and we won't abandon him," Irving said.

During today's hearing, Toben's barrister Ben Watson told the court that the case "strikes at the heart of freedom of expression" and "the interpretation of racism and xenophobia". "This is an extremely important case," Watson said. "It strikes at the heart of the controversial European arrest scheme...and that is whether it's possible for a person to be extradited from a country when their conduct wouldn't be an offence in that country."

A warrant for Toben's arrest was issued in 2004, claiming he denied, approved or played down the mass murder of the Jews by the Nazis in material he published on websites in Australia, Germany and other countries.

Toben argues he should not be extradited to Germany because he could never receive a fair trial there. He was given a 10-month jail sentence in Germany 1999 for publishing a newsletter denying the Holocaust but after being granted bail, fled to Australia.

AAP

<http://www.smh.com.au/news/world/aussieholocaust-deniersupportedbyirving/2008/10/04/122301383348.html>

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... just on five years ago...

## Judge slams denier's Pratt comparison

Larine Statham, May 14, 2009

HOLOCAUST revisionist Fredrick Toben has been sentenced to three months' jail for ignoring a court order preventing him publishing racist material on the internet. Found guilty on 24 counts of contempt by the

Federal Court in Adelaide, Toben, 65, was sentenced yesterday by Justice Bruce Lander, who stayed the sentence for 14 days pending appeal.

The allegations were brought against Toben by the former president of the Executive Council of Australian Jewry, Jeremy Jones, in 1996. Following rulings by the Human Rights and Equal Opportunities Commission, the Federal Court in 2002 ruled Toben be forbidden from publishing anti-semitic material on his Adelaide Institute website.

Justice Lander said Toben continued to breach the orders, including publishing a document on the morning of the penalty hearing, scandalising the court. "Evidence showed a continuing public defiance of the authority of the court," he said.

Toben's lawyer David Perkins argued his client should be able to serve the custodial sentence in home detention and requested time to appeal. Despite noting that Toben's reasons for seeking an appeal "were a

very late invention", Justice Lander stayed the jail sentence to enable Mr Perkins to submit the necessary paperwork.

"The world is my prison; where can I run to?" Toben told reporters outside court. "I am under legal advice, but I am quite prepared to sacrifice my physical comforts for the sake of free expression."

Adelaide Institute acting director Peter Hartung said the website would continue to operate should Toben be absent. "Dr Toben has shown himself to be a man of great integrity who will not bend ... even prison will not make him recant his views," he said.

Toben will reappear in court later this month.

AAP <http://www.theage.com.au/national/judge-slams-deniers-pratt-comparison-20090513-b3ak.html>

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**... and view matters of 1999 ... Newsletter January 2013 No 671 –**

**<http://www.adelaideinstitute.org/newsletters/Newsletter%20671.pdf>**

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**...this year 2014 ...**

### **Jewish community opposes changes to 18C racial vilification laws**

**Sarah Whyte, Immigration correspondent,  
April 29, 2014**

The largest Jewish peak body in Australia says Attorney-General George Brandis' planned changes to the 18C racial vilification laws are fundamentally flawed and should be abandoned.

The Executive Council of Australian Jewry has pointed out that former prime minister John Howard, who now publicly backs the changes, used the 18C law to win a Holocaust denial case in 2003.

The Howard government used the 18C law to defeat Holocaust denier Fredrick Toben, who had been ordered by the Australian Human Rights and Equal Opportunity Commission to remove material it considered racial hate speech from his website.

"It is ironic that, while Mr Howard now says he supports Senator Brandis' plans to change 18C, when he was prime minister the Commonwealth intervened to vigorously defend the act's validity, including the specific words "offend, insult, humiliate and intimidate", to defeat Toben's challenge," said Peter Wertheim, executive director of the council, who also worked on the court case.

Earlier this month, former prime minister John Howard threw his support behind the changes to the Racial Discrimination Act, telling a Liberal Party gala dinner in Melbourne the changes were in line with the classical liberal tradition.

"Australia is not a racist nation but rather one that respects and cherishes an open and tolerant society, which should therefore uphold freedom of speech," Mr Howard told the audience.

In its submission to the Human Rights Policy Branch on Tuesday, the council wrote that the changes were "artificially designed", in its attempt to remove the liability of "hurt feelings". "Acts of violence begin with words," the submission said.

The Australian Human Rights Commission has also voiced its opposition against the exposure draft, saying any changes to the act has the capacity to affect the human rights of all Australians.

Submissions to the proposed amendments close on Wednesday.

**<http://www.theage.com.au/federal-politics/political-news/jewish-community-opposes-changes-to-18c-racial-vilification-laws-20140429-zr14a.html>**

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### **Racial vilification laws: maybe we don't need them**

**[Gay Alcorn, Columnist, April 24, 2014](#)**

In May, 1997, I covered a One Nation meeting in Geelong. Protesters heckled and jostled the mostly older Australians who had come to form a branch of Pauline Hanson's party. Two weeks before that, around 1000 protesters achieved their aim, storming the room, drowning out the speakers and shutting the meeting down. I found myself as disturbed by those convinced they had a right to stop someone from giving their political opinion than I was about Hanson's views on Aboriginal "privilege", the nation being "swamped by Asians" or her calls to scrap multiculturalism.

I have been similarly torn by the federal government's proposals to gut the Racial Discrimination Act that makes hate speech unlawful. The government's motives are suspect, its hypocrisy and inconsistency about other "free speech" issues obvious, its priorities strange indeed. I am aware, too, that I do not belong to a minority racial group and I have not suffered the pain of racism in this country.

But still I find myself on the side of those who believe that our law should be amended to set the threshold for hate speech higher than it is now, and I am tempted by the argument that we should have no racial vilification laws at all.

Under our discrimination laws, you cannot refuse someone accommodation, or a job, or a service because of their gender, or their age, or because they are disabled, or because of their ethnic origin. Those laws were passed in a wave of civil rights reforms starting in the 1970s. In 1995, the Keating government passed amendments that made it unlawful to "offend, insult, humiliate or intimidate" a person or group on racial grounds. You won't breach the law if you've acted reasonably and in good faith and what you've said is a matter of public interest.

The Attorney-General George Brandis' proposed changes would radically wind this back. To make

offending or insulting someone unlawful went too far even for many human rights lawyers, and the government would scrap those words, as well as "humiliate". It would keep "intimidate", but defines it narrowly as causing fear of physical harm. It would be unlawful to vilify someone, defined as inciting racial hatred rather than its usual meaning of denigrating someone. There's no need to act reasonably or in good faith, you can be wildly inaccurate, and there's a catch-all exemption for "public discussion of any political, social, cultural, religious, artistic, academic or scientific matter".

It is hard to see what will fall foul of these laws if passed. They seem intended to catch only individual cases of racial abuse on a football field or in a train (so not part of public discussion), although even this is doubtful. Brandis insists this sort of abuse will still be caught, as would cases of Holocaust denial because it is vilification that "incites hatred towards Jewish people".

That is doubtful, too, because Holocaust denial could be considered part of a public discussion. But as confused as the government appears to be, why should it be unlawful for an idiot like Fredrick Toben to claim the Holocaust never happened? Toben was found to have breached the law in 2002 and, as offensive as his smears against Jewish people were, the pursuit of him did turn him into a free speech martyr of sorts. One argument is that hate speech has impact, that it silences and dehumanises people. That's no doubt true. Yet there is insulting sexist material published every day and it too can act to silence women. (It is unlawful to sexually harass someone at work, for example, but there is no law against hate speech against women as a group).

There are homophobes who believe homosexuality is an unnatural abomination and that AIDS was God's punishment. They are allowed to say it. I have disabled friends who have been deeply upset about cruel remarks. Despite the lack of laws on these grounds, attitudes have shifted enormously in the past few decades. Disabled groups have re-educated us that to call someone a "spastic" is offensive and unacceptable.

There are people who argue that women who wear short skirts or are drunk are asking to be raped. Is that offensive to women, designed to limit their actions and freedoms? Undoubtedly. Is it wrong? Certainly, and such people will be called out by feminists again and again. But should governments make it unlawful to say such things? I don't think so.

I know by arguing this I'm fighting for the rights of scoundrels. It's not the content of what they say that I am defending – it's their right to give a political view in a democracy even if it's wrong and insulting. Free speech is not absolute – you can't incite violence, you can't defame someone, or cause a public disturbance, or harass someone. But to make it unlawful to offend, insult, or humiliate on racial grounds does risk shutting down people's political views and could, paradoxically, limit the messy arguments we need to have.

Announcing the government's "exposure draft" a few weeks ago, Brandis was asked whether there were cases other than that of *Herald Sun* columnist Andrew Bolt where free speech had been stifled. Brandis floundered – he could name not a single other case. It

is uncomfortable that these changes seem designed to mollify a powerful conservative warrior who was found to have made so many errors in pieces about "fair-skinned" Aborigines that he couldn't take advantage of the free speech protections. It is tempting to oppose the government's proposals on those grounds alone. But for all the wrong reasons, this debate does matter. It was done for all the right reasons, but the law that passed in 1995 went too far.

Gay Alcorn is an *Age* columnist and a former editor of *The Sunday Age*. Twitter: @gay\_alcorn.

<http://www.theage.com.au/comment/racialvilification-laws-maybe-we-dont-need-them-20140424-zavq.html>

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## The Sydney Morning Herald

### George Brandis' proposed changes to race hate laws would open door to vilification from Holocaust deniers, says Jewish community

**Julie Power, Reporter, May 14, 2014**

Holocaust survivor Eddie Jaku says he is the "happiest and luckiest of men".

He spent the Second World War zigzagging Europe, going from the worst of concentration camps to the most horrific. He was deported to Buchenwald in November 1938 and jailed in camps in Belgium and France between 1939 and 1941, before being deported to Auschwitz in 1942.

Mr Jaku escaped several times, once hiding in an attic for nearly a year, much like Anne Frank, and eking out the last few months of the war eating slugs and snails while he hid in a cave.

So what would the 94-year-old survivor say to those like [Holocaust denier Fredrick Toben, who has backed the federal Attorney-General's plan](#) to change the government's race hate laws?

"People who say the Holocaust never existed, they're mad," he said after guiding a group of visitors through the Sydney Jewish Museum's Anne Frank exhibition. "I would tell them they are murderers if you support the idea that the Holocaust didn't exist."

The Jewish community claims the changes proposed by Senator George Brandis would open the door to vilification on a massive scale.

Vic Alhadoff, who is chair of NSW Community Relations Commission, said it would send "a dangerous signal that hate speech is sanctioned as freedom of speech and that bigotry has a place in our society".

It would reassure those who harbour bigoted views that they could bring those views into the public domain, he said.

"The practical effect would be that far fewer cases of racist behaviour would be deemed unlawful, and many would even be celebrated as a demonstration of freedom of speech."

"The question for all of us is whether this is the kind of society we want Australia to be," he said.

Mr Alhadoff's grandparents were killed at Auschwitz, along with 151 other Alhadoffs, who were originally from the Greek island of Rhodes.

But surprisingly Mr Jaku, whose son Michael is head of the Jewish Board of Deputies Holocaust Remembrance Committee, said he would prefer his enemies to be open with him in conversation, so he could respond.

"I prefer always to know who is against me than not to know," he said, adding that he wasn't a politician or lawyer, who understood the minutiae of the debate.

"But I believe that our association, the Holocaust association, could do much more if people come out and tell us what they think."

<http://www.smh.com.au/federal-politics/political-news/george-brandis-proposed-changes-to-race-hate-laws-would-open-door-to-vilification-from-holocaust-deniers-says-jewish-community-20140514-zrcm9.html>

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## The Sydney Morning Herald

### Holocaust denier Frederick Toben backs George Brandis' plans for discrimination law

Heath Aston, political correspondent

May 13, 2014

Holocaust denier Frederick Toben has strongly backed the Abbott government's plans to water down race hate laws, describing them as a welcome challenge to "Jewish supremacism" in Australia.

In an explosive submission to Attorney-General George Brandis' review of the Racial Discrimination Act, obtained by Fairfax Media, Mr Toben congratulated the government for its attempt to rectify what he describes as a "flawed law, which only benefits Jewish-Zionist-Israeli interests".

His comments drew immediate anger in the Jewish community, which has warned that the government's plans for Section 18C of the act will open the door to "vilification on a massive scale".

Mr Toben said Senator Brandis – who famously defended people's "right to be a bigot" – had incorrectly claimed the need for reform of the Racial Discrimination Act was about free speech and the conviction of News Corp columnist Andrew Bolt under 18C.

"The essence of what the RDA Section 18C is all about and why it needs to be repealed is that the so-called 'Bolt law' is in effect a 'Holocaust' protection law," Mr Toben wrote.

"The 'Bolt law' case was used in an attempt to hide this Holocaust matter and to make it a free expression issue. The trap set for the multiculturalists in Australia by Jewish interests, who designed Section 18C, is that the sole aim of this section has always been to legally protect ... the Holocaust-Shoah narrative."

Senator Brandis distanced the government from Mr Toben's support on Tuesday, describing him as a "nutter".

"I've never read anything that Mr Toben has said but I'm aware of his views from press reports and views I've heard attributed to Mr Toben are absolute rubbish," he said.

"I don't agree with Mr Toben but I do agree with President Barack Obama who said last week in relation to the Donald Sterling case: 'when people, when ignorant folks want to advertise their ignorance, you don't have to do anything, you just let them talk'."

The Executive Council of Australian Jewry, the Australia-Israel and Jewish Affairs Council, and the Zionist Federation condemned Mr Toben but said it was the government's proposal that would allow him to freely peddle his views.

Mr Toben, a German-born Australian, was found to be in breach of discrimination laws in 2003. He went to jail in 2009 for defying Federal Court orders to remove material from his website that claimed there were no gas chambers at Auschwitz, and describing the murder of millions of Jews during World War II as the "Holocaust myth".

Executive Council of Australian Jewry executive director Peter Wertheim said: "I am sure the government will derive no joy at all from Fredrick Toben's endorsement of its proposals to water down section 18C and 18D of the Racial Discrimination Act.

"Toben has spent a large part of his life vainly attempting to rehabilitate the disgraced record of Nazi Germany. If the government's proposed changes to the law are enacted, racist rants of this kind will be given a free pass on the basis that they are part of a public discussion.

"Worse still, overtly racist discourse will be given the accolade of freedom of expression. It's time for the government to abandon its ideologically-driven attempt to emasculate laws that have worked well for nearly 20 years."

Tsvi Fleischer of the Australia-Israel and Jewish Affairs Council said the changes proposed by the government were a licence to vilify on a massive scale.

"Toben's submission is more evidence of that," he said. "If the changes go through according to the government's model for comment, we do fear that people like Toben will be able to say whatever he wants – which is usually how evil the Jews are all the time."

Labor senator Lisa Singh said: "Mr Toben is wrong in almost everything he says, except in his claim that the Abbott government's changes would give him licence to continue his racist tirades.

"George Brandis has offended the vast majority of communities and organisations across Australia with his proposals to license racism. The only people still supporting him unequivocally are extremists like Holocaust denier Frederick Toben."

<http://www.smh.com.au/federal-politics/political-news/holocaust-denier-frederick-toben-backs-george-brandis-plans-for-discrimination-law-20140513-zrbnx.html>

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## Andrew Joyce

### Reflections on Hilaire Belloc's *The Jews* – 1922 – Part One

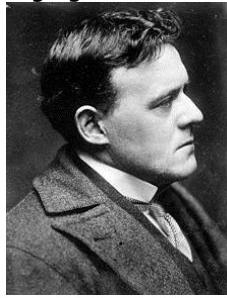
September 17, 2014

Of all the fallacies that one confronts when engaging with the theme of relations between Jews and Europeans, one of the most easily disproven is the idea that antagonism towards Jews is constantly changing. In the 'mainstream' reading of the history of European-Jewish interactions, the friction that exists between Jews and other elements of the society is argued to be linked solely to a Christianity-induced

communal psychosis on the part of Europeans. This psychosis is said to undergo almost ceaseless metamorphoses.

The idea is so deep-rooted among organized Jewry that, even today, we are forced to listen to endless bleating about the emergence of a "[new anti-Semitism](#)"? This redundant cry resounds almost weekly even though, to the informed observer, it is

clear that there isn't, and has never been, any real change in the essence of the friction between Jews and Europeans. The 'Jewish Problem,' if one wishes to employ that archaic terminology, is seemingly as timeless and unchanging as the Jews themselves.



Hilaire Belloc

In my [examination](#) of Robert Wistrich's *Antisemitism: The Longest Hatred*, I pointed to that author's typically contorted argument that a "virus" existed in Europe, in which "pagan, pre-Christian anti-Semitism grafted on to the stem of medieval Christian stereotypes of the Jew which then passed over into the post-Christian rationalist anti-Judaism of the eighteenth and nineteenth centuries." Needless to say Wistrich's phantasm, and similar poorly-fabricated 'theories,' are prejudiced at a very early stage by the employment of that fundamentally meaningless term: 'anti-Semitism.' By its very nature the term places the Jew or the 'Semitism' immediately in the passive position, thereby avoiding confrontation with the true essence of the problem — that there is a mutual friction between two essentially different entities, with divergent group interests and goals.

Concurrent with such prejudices, in mainstream 'histories' one finds a wholesale condemnation of many historical writers and their work on the subject of 'the Jews.' The gravest sin of these authors was their emphasis on the causes and nature of the inter-ethnic friction, rather than on the 'martyr-ology' which today passes for Jewish 'history.' Too much analysis, and not enough sympathy. The efforts of these authors were intended to point out the differences, transgressions, and secrecy which together combined to ensure a periodic, and often chaotic, resurgence of Gentile exasperation. I am thinking in particular of specific works produced by Voltaire, Wagner, Bauer, and von Treitschke.

Today, much of the basic meaning of these writings is lost amidst the jargon and squabble of obviously-biased scholars. However, one striking and enduring feature of these works is the uniformity of their argument that, specific provocations aside, the 'Jewish Problem' was unchanging. None of these authors operated on the assumption or pretence, made fashionable by western Liberalism, that Jews as a group did not exist. These authors defied an age in which the wisdom was passed down from above that nationality and citizenship was a purely voluntary affair. They dared to insist that 'the Jew remains a Jew,' and it is this element that gives such writings a timeless quality and a defiant relevance. The majority of these writings have passed through the centuries unscathed, even their anecdotes finding resonance and familiarity in the present. In this essay I want to share some reflections on one of the lesser-known of these important authors whom 'history' would rather we

forget. Although now largely forgotten, Hilaire Belloc (1870-1953) was a poet and author of some eminence during his lifetime, and his notable 1922 work, [The Jews](#), remains one of the most lucid, relevant, and balanced examinations of the nature of Jewish-Gentile relations available to us today.

#### A Brief Biographical Summary

Hilaire Belloc was born at La Celle St Cloud, near Paris, the younger child of Louis Belloc and his wife, Elizabeth Rayner Parkes, daughter of a successful English lawyer. Louis Belloc was French (although with Irish blood from his maternal grandfather); his father was a well-known portrait painter. Hilaire Belloc was born just before the outbreak of the Franco-Prussian war and a few weeks later the family retreated to England, having taken the last train out of Paris. When the Bellocs returned to the family home after the war they found that it had been ransacked and pillaged. The fortunes of the family declined further when, aged only two years, Hilaire's father died. Elizabeth and her two children moved to London, later settling in Sussex, where the family lived a life of genteel poverty. After he left school, Belloc's energy and restlessness made it hard for him to settle to a career. In succession he attempted to train for the French navy, to become a farmer, and then a draughtsman. In 1892 Belloc undertook military service in the French army as an artilleryman — a necessity if he wished to retain French nationality. It was a highly formative experience, which gave him a lifelong interest in military matters. It also made him aware that he was by now more of an Englishman than a Frenchman. A few years later he decided to become a British subject. After he returned from France, Belloc was admitted to Balliol College, Oxford, with the financial support of his sister and her fiancé. Belloc excelled and quickly became a star performer in debates at the Oxford Union. He graduated in modern history with first class honors in 1895. After graduation, he applied for a prize fellowship at All Souls College, which would have given him a financially secure niche in Oxford, but his assertive and argumentative demeanor had already made him enemies in the small world of the university. For a while Belloc remained at Oxford, making money by tutoring while unsuccessfully applying for academic posts. He was also launching himself as a writer, and it was in this early phase of his career that, beginning with *The Bad Child's Book of Beasts* in 1896, he started to produce the comic and satirical verse which for many readers is his best-known work. He soon began making a living by the labors of his pen, and as a man of immense energy, versatile talents, and wide reading, he worked in many genres.

Belloc eventually reconciled himself to the fact that he would never get a college fellowship in Oxford. In 1899 the family moved to London. Belloc's literary career was by now gaining momentum, and he began producing a stream of books and articles. He had a sharp, penetrating, dogmatic intelligence, and there were few subjects on which he did not have strong opinions. Belloc soon acquired public literary fame. Most famously, he became known as a polemical apologist for the Roman Catholic Church, which he regarded as the only source of sanity and order in the world. Although Roman Catholicism was central to Belloc's life and his writings, his beliefs and attitudes

were often out of step with the spirit of the Church. His religion was a disciplined matter of the will and the intelligence, but his subjective stance to the world was essentially pessimistic and strikes one as more pagan than Christian.

In 1906 Belloc entered politics as a Member of Parliament on the radical wing of the Liberal Party. It was an unsatisfactory and disillusioning experience. Belloc was never at ease with the practice and assumptions of the British parliamentary system and turned sharply against it after he left the House of Commons in 1910. He was later outraged by the Marconi scandal of 1913, in which several Jewish members of the Liberal government were accused of improper trading in the shares of the Marconi Company. Belloc gradually came to the belief that true democracy was feasible only in small communities such as the Greek city state, and that in large modern societies it inevitably degenerated into an unaccountable oligarchy. He had originally described himself as a republican and supported the ideals of the French Revolution; he now shifted towards a belief in absolute monarchy, or, in effect, dictatorship, as he expounded in *The House of Commons and Monarchy* (1920).

In 1912 Belloc published a critique of modern society, *The Servile State*, in which he attacks both capitalism and socialism. His argument was that modern civilization combines *notional* political freedom with economic slavery, since most people in the modern period possess little or no 'rooted' property, and such property is essential for both freedom and well-being. Belloc believed that a rooted life, close to nature, was humanly superior to the massification produced by modern civilization. His ideal was a society of peasant proprietors or craftsmen, negotiating with each other by free contract, where property is widely distributed and not concentrated in a few hands. Two books from the 1920s developed further some of his basic political ideas. The first, *Europe and the Faith* (1920) sets out his personal reading of European history. The other work is *The Jews* (1922), an analysis of which will form the main body of this essay.

In his final years Belloc was a public figure with many friends and admirers, though he was lonely, and increasingly wearied by the need to continually write books for money. His despair at personal and national tragedy deepened during the Second World War when his son Peter died on active service in the Royal Marines. After a stroke in 1942 his health declined and he became senile within a few years. He struggled defiantly to retain independence until his death in 1953. Many of Belloc's numerous books are now forgotten, though Amazon very recently reissued a few, including *The Jews*, under their cut-price *Forgotten Books* imprint.

### ***The Jews (1922)***

One of my first impressions of *The Jews* was how closely it seemed to fit the psychological, and even physical, attributes ascribed to its author by some of his earliest biographers. C. Creighton Mandell **describes** a forceful, rapid, orderly and energetic man whose vigor "appears, in his person, in the massive breadth of his shoulders and the solidity of his neck." Like its author, *The Jews* is a compact,

powerful, and solidly-built treatise on "the relation between the Jews and the nations around them (vii)". The book is characterized by its directness and its urgency. This is not a work of prose or literature. It is a work of argument and action. There are few words wasted. Each chapter arrives like a hammer blow against convention.

Belloc begins by outlining in simple language the thesis of his book: the need to address the problem of reducing or accommodating the strain produced by the presence of an alien body, in this case the "small but intense" Jewish population (12), within European culture and society. Belloc writes: "The alien body sets up strains, or to change the metaphor, produces a friction, which is evil both to itself and to the organism which it inhabits (4)." The author then outlines the only two ways whereby the easing of these strains can be achieved. "The first is by the elimination of what is alien. The second is by its segregation. There is no other way (4)." Belloc states that elimination can take three forms: destruction, expulsion or absorption. Segregation can take two forms: a hostile form which takes no account of the needs of that which is segregated, and an alternative form which considers the good of both parties and may be better described by the term "recognition." Belloc's book is intended to advocate for the 'recognition' solution.

Solution by way of destruction is condemned as "abominable in morals" and "futile in practice (5)." Belloc briefly lists historical instances where angry popular masses have vented violent frustration upon Jews, arguing that this has led to "a dreadful inheritance of hatred upon the one side and of shame upon the other (5)." Expulsion is no better a solution because, although theoretically sustainable, it is weak in practice and "only one degree less odious than the first (6)." It would involve "a mass of individual injustice" and it would be "almost impossible to dissociate it from violence and ill deeds of all kinds (6)." Expulsion is also something that can never be complete. Belloc points out that expulsion has only ever been attempted "at moments and in places where the strength of the Jews has declined; and this invariably means their corresponding strength in some other quarter (6)." Absorption, while vastly gentler than the other means of elimination, is declared impossible. Belloc writes that "there have been generations and even centuries where every opportunity for absorption existed; yet that absorption has never taken place (9)." The body of Jewry "as a whole has remained separate, differentiated, with a strong identity of its own under all conditions and in all places (10)."

Hostile segregation is little more than static expulsion. This is contrasted with the more amicable form of segregation which may be by mutual arrangement: "a recognition, with mutual advantage, of a reality which is unavoidable by other party (10)." Societal recognition would involve a scenario wherein "the Jews on their side shall openly recognize their wholly separate nationality and we on ours shall equally recognize that separate nationality, treat it without reserve as an alien thing, and respect it as a province of society outside our own (5)." Belloc powerfully concludes his opening chapter by arguing that:

If the Jewish nation comes to express its own pride and patriotism openly, and equally openly to admit the necessary limitations imposed by that expression; if we on our side frankly accept the presence of this nation as a thing utterly different from ourselves but with just as good a right to existence as we have; if we renounce our pretences in the matter; if we talk of and recognize the Jewish people freely and without fear as a separate body; if upon both sides the realities of the situation are admitted, with the consequent and necessary definitions which those realities imply, we shall have peace (11).

Belloc argues that opposition to a solution to the problem among Gentiles is for the most part rooted in three falsehoods, which are based on flawed western Liberal conceptions of nationality and citizenship (12):

\*Denial of the existence of the problem.

\*Defining the problem in false terms — e.g., proclaiming it as a religious matter rather than as a national/racial one.

\*Conceding truths by accompanying this with contradictory statements e.g. admitting that the Jew is international but arguing that one can be a patriot and at the same time international.

The second chapter consists of a breakdown of these forms of denial. In the first instance we see those who earnestly hold the conviction "that no Jewish problem exists (18)." Here one finds an ignorant mind beholden to the post-Enlightenment dogma that a Jew is "a full member of whatever society he happened to inhabit during whatever space of time he happened to sojourn there in his wanderings across the earth (18)." Since there is no Jewish nation, so the thinking goes, there can be no friction between it and the society in which it dwells. We are all simply individuals. Without friction between groups, there is no problem.

Aside from that seen in simple minds, denial also takes more deliberate and insidious forms. In one piercingly insightful paragraph, Belloc points out the hypocrisy of Western governments who castigated Poles and Romanians for entertaining the idea that Jews were a separate nation and lectured them on 'minority' rights, while at the same time proceeding "to erect a brand-new highly-distinct Jewish state in Palestine, with the threat behind it of ruthlessly suppressing a majority by the use of Western arms (19)."

The illogical and contradictory nature of denial enabled "the position that there is no Jewish nation when the admission of it may inconvenience the Jew, but very much of a Jewish nation when it can advantage him (19)." Of course, Jews were more than keen to support and encourage the non-ethnocentric view of nationality held by Europeans, because it granted them entry to European societies on very weak terms. These weak terms, which ask next to nothing of Jews, were based on the equally weak principles that all men are equal and that the nation is merely a construct. To Jews, citizenship was a path to the security and special treatment which, Belloc argues, 'the Jew' feels "to be his due."

Without it he feels handicapped. He is, in his own view, only saved from the disadvantage of a latent hostility when he is this protected, and he is therefore convinced that the world owes him this singular privilege of full citizenship in any community where he

happens for the moment to be, while at the same time retaining full citizenship of his own nation. ... What the Jew wanted was not the proud privilege of being called an Englishman, a Frenchman, an Italian, or a Dutchman. To this he was completely indifferent. What the Jew wanted was not the feeling that he was just like the others — that would have been odious to him — what he wanted was *security*. (26).

Belloc raises an interesting point: the incessant search of Jews for security remains a stark but often overlooked reality in the present. The rise of the National Socialists, and the wave of pent-up exasperation which swept through Europe during World War Two, revealed to Jews the weakness of citizenship, in and of itself, to maintain the fiction of equality and to offer the deep level of security they crave. Confronted with a mass expression of European ethnocentrism, the Jew could find no appropriate mask. Not one of religion, for the guise of 'Christian' no longer offered protection and the opportunity of crypsis. The state now comprised a citizenry of racial brothers rather than 'fellow citizens' of the Jews. For the first time in the long game of musical chairs they had played since arriving in Europe, the music had stopped playing — and the Jews were left without a chair.

From the rubble of World War II, a new world was to be fashioned. No longer was citizenship for the Jews enough — now Jewish security was to be sought by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to 'hate speech' laws and lobbying for gun control. One of the crucial functions of *The Occidental Observer* has been to catalog instances where, under the guise of equal citizenship and other Western liberal fads, Jewish organizations have been moving towards achieving immunity from criticism, and water-tight levels of Jewish security, in the [United States, Canada, Australia, Britain, Germany, France](#) and many other nations. Thus a process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West.

The parallel with the position of Jews under feudalism is astonishing. Rather than ensuring the equality of everyone under the law, Western Liberalism's non-ethnocentric citizenship has simply acted as the conduit for the transfer of power within society.

Further, I would argue that no amount of repressive legislation would satisfy these Jewish organizations or make them feel truly safe. The craving they feel is so deep-rooted it seems more like an unquenchable thirst. The slow chipping away of our freedoms suggest that the continued indulgence of this thirst by our own elites will only be to our detriment in the long run.

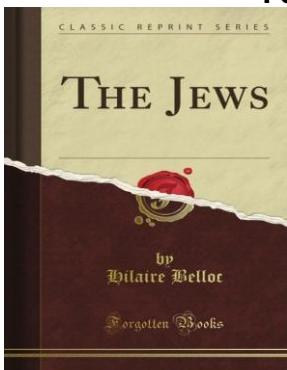
But, of course, the problem is not simply one of our own making, and Belloc has much to say on the Jews themselves.

<http://www.theoccidentalobserver.net/2014/09/reflections-on-hilaire-bellocs-the-jews-1922-part-one-of-three/>

[Andrew Joyce](#)

## Reflections on Hilaire Belloc's *The Jews* 1922 - Part Two

Posted: 19 Sep 2014 10:39 AM PDT



After discussing denial among non-Jews on the issue of the "Jewish problem," Belloc moves in the third chapter to his thoughts on how that problem had manifested in his lifetime. He describes Jewry as a "political organism" which, like any independent organism, seeks after its own interests. The author writes (44):

It is objected of the Jew in finance, in industry, in commerce — where he is ubiquitous and powerful out of all proportion to his numbers — that he seeks, and has already reached, dominion. It is objected that he acts everywhere against the interests of his hosts; that these are being interfered with, guided, run against their will; that a power is present which acts either with indifference to what we love or in active opposition to what we love. Notably it is said to be indifferent to, or in active opposition against our national feelings, our religious traditions, and the general cultural and morals of Christendom which we have inherited and desire to preserve: that power is Israel.

Although these objections had, for the most part, merely simmered under the surface of Western liberal convention, Belloc argues that the Bolshevik revolution shocked Europeans. The leading role of Jews in the Russian catastrophe "struck both at the benevolent who would bear no harm of the Jews, and those who had hitherto shielded or obeyed them as identified only with the interest of large Capital (45)." Although liberal convention on the Jews officially held the field, the Bolshevik menace "compelled attention. Bolshevism stated the Jewish problem with a violence and an insistence such that it could no longer be denied either by the blindest fanatic or the most resolute liar (46)." However, the Bolshevik shock was only part of a gradual change in the Jewish interaction with Europe. Belloc describes early modern Jewish settlement in the West as involving very small numbers of Jews in a given location. These Jews belonged to classes which kept them out of direct competition with the poor of the large towns. They were absent from the countryside. They refrained from interference in politics or in the press. It was relatively easy to admit such a collection of non-descript characters to equal citizenship. But changes were afoot. Religion declined and with it some of the last barriers to certain professions and avenues to power. This small number of Jews now entered the liberal professions, but still in numbers too small to dominate or influence. Conflicts

were minimal. But with time, even this small group acquired influence vastly out of proportion to its numbers. Between 1830 and 1870, the weight and position of the Jew in Western Civilization increased out of all knowledge and yet without shock, and almost without attracting attention. They entered the Parliaments everywhere, the English Peerage as well, and the Universities in very large numbers. A Jew became Prime Minister of Great Britain, another a principal leader of the Italian insurrection; another led the opposition to Napoleon III. They were present in increasing numbers in the chief institutions of every country. (47)

Within the same period, the Papal States were broken up, and the Pope confined to the Vatican. "Within a few years Rome was to see a Jewish Mayor who supported with all his might the unchristianizing of the city and especially of its educational system (48)." Jews like [Paul Reuter](#) began to take the lead in international news transmission and became owners, editors, and journalists of many European newspapers. The perennial friction between Jews and non-Jews had increased to intolerable levels. The first writings on the increasing friction — what would today be called "hate speech" — emerged in Germany and France in the 1870s. In 1879 the famous and respected German historian Heinrich von Treitschke complained publicly about "the unjust influence of the Jews in the press," but was shouted down as an anti-Semite. Belloc states that men like von Treitschke had their writings denounced as "the extravagancies of fanatics (49)." But, argues Belloc, "fanatics" like von Treitschke frustrated their opponents "by the quotation of an immense quantity of facts which could not but remain in the mind (49)." The object of many of these early writers was to expose "crypto-Judaism," and the conscious secrecy which lay behind Jewish networking in Europe's corridors of power.

Such work was necessary given the increasing number of international Jewish financial scandals. These included a war between the British and the Boers in South Africa in 1899 — a conflict Belloc argues was "openly and undeniably provoked and promoted by Jewish interests (50)." Jewish politicians in France and Britain were also exposed by brave writers as participating in [large-scale fraud](#) in conjunction with their cousins in finance:

The Panama scandals in the French Parliament had already fed the movement in France. The later Parliamentary scandals in England, Marconi and the rest, afforded so astonishing a parallel to Panama that the similarity was of universal comment [see also "[Free to Cheat: 'Jewish Emancipation' and the Anglo-Jewish Cousinhood](#)"] They might have passed as isolated things a generation before. They were now connected, often unjustly, with the uneasy sense of a general financial conspiracy. They were, at any rate, connected with an atmosphere essentially Jewish in character. (51)

Then, on top of the rise to power of those Jews already settled in the West, the great Eastern reservoir of the Jewish race was opened up in the 1880s, and the

borders of the Western states were pried open with **fabricated tales** of pogroms and persecution. By the time Westerners became attuned to the fact that those "ignorant Slavs" might have had good reason to resent the "poor innocent victims" now calling for revolution on the streets of New York and London, their mouths had been muzzled. Belloc writes that "The Jews were in every place of advantage: they taught in the Universities of all Europe; they were everywhere in the Press; everywhere in finance. They were continually to be found in the highest places of Government and in the chanceries of Christendom they had acquired a dominant power which none could question (53)." Following this was the Russian catastrophe, which was motivated by the Jewish communists' "sincere hatred of national feeling, save, of course, where the Jewish nation was concerned (59)." Such was the "Present Phase of the Problem" when Belloc penned his work, and with this he concludes his third chapter.

Having discussed the immediate context of his own times, Belloc moves in his fourth chapter to an examination of the more timeless qualities of conflict: "The General Causes of Friction." I found this to be one of the better chapters in the book. Here Belloc is careful to point out that the "Jewish Problem" is more than the contemporary context he described in the previous chapter: "The friction between the Jews and the nations among which they are dispersed is far older, far more profound, far more universal (69)." It is a force which has been "permanently at work everywhere and at all times (71)." The causes of this friction, argues Belloc, are both "general" and "special." The general cause is summed up "in the truth that the whole texture of the Jewish nation, their corporate tradition, their social mind, is at issue with the people among whom they live (71)." The special causes are "the use of secrecy by the Jews as a method of action and the open expression of superiority over his neighbors which the Jew cannot help but feel but is wrong to emphasize (71)."

Belloc argues that the different 'texture' of the Jewish nation from our own is self-evident. He takes three common charges levelled against the Jews — cowardice, avarice and treason — and argues that these have the opposite qualities but with a "special national *timbre*." Thus among the Jews you will find "innumerable instances of the highest courage, the greatest generosity and the most devoted loyalty: but courage, generosity and loyalty of a Jewish kind, directed to Jewish ends, and stamped with a highly distinctive Jewish mark (73)." It is upon the non-Jew to realize that the Jew will be courageous on behalf of his own people, that he will be generous toward his own people, and that he will be loyal to his own people. His defects to us, are his virtues to his own. Belloc writes that "there is no race which has produced so few traitors. It is not treason in the Jew to be international. It is not treason in the Jew to work now for one interest among those who are not of his people, now for another. He can only be charged with treason when he acts against the interests of Israel, and there is no nation nor ever has been one in which the national solidarity was greater or national weakness in the shape of traitors less (78)."

Thus, to use an example from the present, Jonathan Pollard is a loyal Jewish hero who has attracted

**unceasing support** from global Jewry since his arrest by the US government for "treason." Belloc urges us to see that such cases are to be expected. Pollard, as a Jew, did not commit treason. He was in fact very loyal — to his own people. Our crime is in adopting a dog and expecting it not to bark. In permitting loyal Jews, such as Pollard, to positions of power and influence in *our* society, it is we who harbor the greater amount of traitors, and it is we who commit treason daily by ceding power, influence, and money to a foreign nation.

Belloc moves on to a survey of Jewish traits which again are similar to our own but differ in quality or direction. Thus "his tenacity, which all know and all in a sense admire and which is far superior to our own, is also a narrower tenacity, or at any rate a tenacity of a different kind. He will follow one end where we will follow many. His wonderful loyalty to all family relations we know: but we do not appreciate it because it is outside our own circle. Even his intellectual gifts, which are less affected by this matter of *timbre*, have something alien to us in them. They are undeniable but we feel them to be used for other ends than ours (80)."

I found this last sentence quite haunting. Bear in mind that Belloc was writing prior to the rise of Jewish intellectual movements, and that 'Jewish *timbre*' was not so clearly evident in academia during his lifetime. In a further example of the unchanging nature of the friction between Jews and non-Jews, and the observations of difference at the core of that friction, Belloc precedes scholars like Kevin MacDonald in identifying **psychological intensity** as a background trait of Jewish ethnocentrism and activism. In addition to a marked single-mindedness, Belloc describes "a certain intensity of action which is very noticeable and which again is a cause of friction between himself and those about him. Hear a Jew speaking upon the revolutionary platform, and note the high voltage at which the current is working. ... He is not eloquent in our fashion; but he is at any rate astonishingly effective in his own (82)."

This intensity, argues Belloc, is most often employed in "a corporate capacity for hiding or for advertising at will: a power of 'pushing' whatever the whole race desires advanced, or of suppressing what the whole race desires to suppress (82)." Such corporate action "will always remain a permanent irritant in its effect upon those to whom it is applied."

Belloc uses the example of the nausea which is eventually felt following the incessant Jewish propaganda about "the talents of some particular Jew [see, e.g., my series on the promotion of Spinoza, "[Pariah to Messiah: The Engineered Apotheosis of Baruch Spinoza](#)"], or the scientific discovery of another, or the misfortunes of another (83)." And conversely, when men discover "that some important matter has been suppressed, some bad scandal in the State or some trick in commerce, because Jewry desired it to be suppressed," they will not suffer the operation as quietly the second time as they did they first.

A final significant cause of friction is also related to the intensity of the Jewish corporate capacity — the strong tendency toward monopoly (94). Belloc contends that "the Jew is international, tenacious and determined

upon reaching the very end of his task. He is not satisfied in any trade until that trade is, as far as possible, under his complete control, and he has for the extension of that control the support of his brethren throughout the world (94)."

The increase of Jewish monopolies in various public, political and financial spheres is dangerous for everyone, including Jews. Belloc closes his fourth chapter by prophetically anticipating the rise of a dictatorial mode of government and the backlash against the Jews:

To put an end to this state of affairs is impossible so long as parliamentary government, with its profound corruption, endures. The only force capable of dealing with the plutocratic evil of an alien monopoly upon this scale is a king; but a king we have not among the modern nations. But the parliamentary system will not last forever. It is already in active dissolution among ourselves, and badly hit elsewhere. The king may not be so far off as people think him to be. At any rate, in one way or another the thing will cease, and will probably cease in violence. (96)

The fifth chapter concerns the "special" causes of friction. These are the Jewish reliance upon secrecy, and the Jewish expression of superiority. Belloc states that the centuries-old Jewish habit of secrecy has now almost become an instinct. This is expressed in "secret societies, a language kept as far as possible secret, the use of false names in order to hide secret movements, and secret relations between various parts of the Jewish body (99)." Such behavior should be deplored because it "feeds and intensifies the antagonism already excited by racial contrast (100)." In particular, the author singles out the Jewish habit of denying the influence of his nationality upon his thoughts, beliefs, and actions. Belloc writes:

If a man tells me that he hates the English, and in reply I say, 'That's because you are an Irishman,' he does not fly at my throat. He takes it as a matter of course that the history of the English government in Ireland excuses his expression. So far from being insulted at being called an Irishman he would be insulted if you said he was not an Irishman. And so it is with many another nationality which has suffered oppression and persecution. I can find no rational basis for a contrary policy in the case of the Jews (106).

But the Jews do, of course, pursue a different line of thought altogether. Accuse of Jew of bearing a grudge against Europeans for past conflict, and you will quickly find yourself accused of being a "rabid anti-Semite" or some such nonsense. Your crime has been to pierce the veil of secrecy thrown over Jewish nationality. His membership of the Jewish nation is a matter of *private* pride, and only the mask of outward patriotism to the goy State is permitted to be up for discussion. Thus, during World War II, New York Jews were protesting as democracy-loving *Americans* against the Jewish policies of National Socialist Germany. People like Charles Lindbergh, who dared to rip off the mask and describe the situation plainly, were monitored and attacked by the distinctly *Hebraic* Anti-Defamation League.<sup>[1]</sup>

Although he concedes that a great deal more could be written on the subject of Jewish secrecy, Belloc moves on to a discussion of expressions of Jewish superiority. He writes that "the Jew individually feels himself

superior to his non-Jewish contemporary and neighbour of whatever race; the Jew feels his nation immeasurably superior to any other human community (108)." This fixed idea of superiority, linked to the concept of Jews as "a light unto the nations," often creates friction.

The Jew will write of our religion, taking for granted that it is folly, and will marvel that we are offended. He will appear in our national affairs, not only giving advice, but attempting to direct policy, and will be puzzled to discover that his indifference to national feeling is annoying. He will postulate the Jewish temperament as something which, if different from ours, must, whether we like it or not, be thrust upon us. He acts in all these things as everyone acts instinctively in the presence of those whom they take for granted to be inferiors. (113)

This superiority also connects with Jewish contempt for the masses of non-Jews, particularly the rural folk.<sup>[2]</sup> Belloc writes that it is an overwhelming and incontrovertible truth that the bulk of Jewry makes no effort to get in touch with the race in the midst of which he may be living. He is content to remain separate from it, and deludes himself into the belief that he cannot help but remain separate from it. "He associates with the *elite*, with those who direct, with those who have some sort of special function (114)." But to him it seems, at best, a waste of time to attempt communion with the rest.

Jewish resentment is increased when his sense of superiority is forced to contend with the European's own sense of superiority. He loathes this as insolence. (One is reminded of the hatred of Franz Boas toward the idea that Europeans were the pinnacle of humanity, a major motivation for his theory of cultural relativism; [here](#), p. 24.) He feels his position and his security threatened. He attempts to gain a more solid position by extending his power, but succeeds only in provoking stronger assertions of superiority by the European, indignant at having to fight for mastery on his own soil. Friction escalates, and sometimes violence ensues.

Belloc concludes the chapter by urging the restraint of the sense of superiority by both parties, and the adoption of more natural and truthful societal positions — that of host and guest — with impermeable boundaries. Only by doing so can we avoid "falling back into the old circle of submission, consequent anger accompanied by shame and violence, and these followed by remorse (119)."

[1] B. Ginsberg, *How The Jews Defeated Hitler: Exploding the Myth of Jewish Passivity in the Face of Nazism* (Rowman & Littlefield, 2013), p.46.

[2] A good example of the hostility toward rural folk by Jewish intellectuals can be seen in the New York Intellectuals. The New York Intellectuals associated rural America with

nativism, anti-Semitism, nationalism, and fascism as well as with anti-intellectualism and provincialism; the urban was associated antithetically with ethnic and cultural tolerance, with internationalism, and with advanced ideas. . . . The New York Intellectuals simply began with the assumption that the rural—with which they associated much of American tradition and most of the territory beyond New York—had little to contribute to a cosmopolitan culture. . . . By

interpreting cultural and political issues through the urban-rural lens, writers could even mask assertions of superiority and expressions of anti-democratic

sentiments as the judgments of an objective expertise. (Terry Cooney, *The Rise of the New York Intellectuals* 1986, 267–268; italics in text)

### Andrew Joyce

## Reflections on Hilaire Belloc's *The Jews* – 1922 – Part Three

Posted: 21 Sep 2014 02:15 PM PDT

As Belloc moves into the second half of his book, I personally feel that the work becomes weaker. His characteristic style remains powerful, but it is in the second half of the book that Belloc's attempt to come across as balanced goes too far. The sixth chapter examines "The Causes of Friction upon Our Side." Here Belloc neglects to concede that the great mass of Europeans has never urged the Jews to settle among them, that they have never held them captive, and certainly never sought out conflict with them. As Martin Luther once so insightfully pointed out:

Now behold what a nice, thick, fat lie it is when they complain about being captives among us. ... [W]e do not know to this day which Devil brought them into our country. We did not fetch them from Jerusalem! On top of that, no-one is holding them now. Land and highways are open to them; they may move to their country whenever they wish to do so.

This is a fundamental issue in the history of Jewish-European relations that Belloc fails to recognize. Purposeful or not, the presence of a powerful but separate foreign, political entity exerting influence to its own ends in the elite strata of a given society amounts to one thing and one thing only: colonialism. In such a scenario, one would be hard-pressed to find fault with the colonized. Jews have remained in European society out of choice and with purpose and goals; not out of captivity. There are no passive partners. We are not locked into a fateful and unceasing struggle with all exits blocked. But instead Belloc strains to keep a balance which loses touch with the reality of the situation. He argues that "it is certain that we play a part ourselves in this quarrel between us and the Jews (124)." While certain actions on our part may escalate tensions, I would argue you that no fully accurate assessment of the situation can be made without having as a foundation an acknowledgement of the scenario I have just outlined.

This aside, Belloc has some insightful comments on how the European peoples deal with Jews. He argues that only two types of people show perfect honesty in their dealings with Jews: "the completely ignorant dupe who can hardly tell a Jew when he sees one and who accepts as a reality the old fiction of there being no difference except a different of religion," and "the person called an 'anti-Semite' (126)." Both these types are rare, says Belloc. The majority of men "are grossly disingenuous in all their dealings with the Jews (127)." In this camp Belloc would place the likes of John Derbyshire, who on the one hand concedes and shows awareness that Jews as a group hold incredible levels of influence and power within his own profession, but who levels heavy criticism against those who dare to speak explicitly on the subject. Belloc describes such activity as "the great fault of our side which corresponds to the fault of secrecy upon theirs (127)."

Both types inhibit the ultimate goal of achieving openness and honesty. Jews, of course, are aware of the disingenuous nature of much of the contact they have with non-Jews. Afraid that at any second that hidden awareness may be made explicit, his infamous sense of insecurity grows and he becomes ever more paranoid. His paranoia breeds further friction. Only with the dupe and the so-called "anti-Semite" do Jews think "At least I know where I am." For this reason, Belloc argues, "in their heart of hearts the Jews are grateful to both (126)."

This may well be the case, but I'm not holding my breath for a thank you card from Abe Foxman. Belloc also astutely recognizes that the great vice of disingenuous dealings with the Jews is "particularly rife among the wealthy and middle classes," being far less common among the working class and the poor (131). Falsehood also extends to the historical record of the Jews among us. Belloc writes that "we throw the story of these relations, which are among the half-dozen leading factors in history, right into the background even when we do mention it (131)." The vast and omnipresent nature of this subject "is deliberately suppressed (132)."

There took place in Cyprus and in the Libyan cities under Hadrian a Jewish movement against the surrounding non-Jewish society far exceeding in violence the late wreckage of Russia, which to-day fills all our thoughts. The massacres were wholesale and so were the reprisals. The Jews killed a quarter of a million of the people of Cyprus alone, and the Roman authorities answered with a repression which was a pitiless war. One might pile up instances indefinitely. The point is, that the average educated man has never been allowed to hear of them (132).

These epoch-defining events, unless they can be adapted in some fashion to clearly show the Jew as victim, are relegated to mere footnotes or insignificant details in the vast catalogues of our history. The same falsehood then extends into our contemporary record in the media reports, produced by knowing non-Jews, which insist on describing Jonathan Pollard as an American, or which portray the activities of the ADL or SPLC as in any way consistent with "American" values. Belloc pours scorn on this falsehood not only because it "corrodes the souls of those who indulge in it (134)," but also because it "produces in the Jew a false sense of security and a completely distorted phantasm of the way in which he is really received in our society (134)." The more this falsehood is pursued, "the more the surprise which follows upon its discovery and the more legitimate the bitterness and hatred which that surprise occasions in those of whom we are the hosts (134)."

This is a good point. Studying Jewish reactions to the rising tide of inter-ethnic friction in Central Europe at the start of the twentieth century, one is indeed struck

by the "profound shock, the utter disbelief, among the Jews."<sup>[1]</sup>

Aside from falsehood on our part, Belloc also condemns the "unintelligence of our dealing with the Jews (134)." We stand at a particular disadvantage because "*their* dealings with *us* are always intelligent. They know what they are driving at in those relations, though they often misunderstand the material with which they deal (135)."

This unintelligence manifested in a number of ways in Belloc's lifetime in the form of inept defenses of the Jews. He particularly loathed the masking of Jewish immigration under the title of "the alien question," or "Russian immigration." He also castigated authors who, having been scolded for including less than positive Jewish characters in their novels, rushed to put "imaginary Jew heroes in their books." Using the example of Dickens and the Fagin of *Oliver Twist*, and later his Riah of *Our Mutual Friend*, Belloc writes:

He disliked Jews instinctively; when he wrote of a Jew according to his inclination he made him out a criminal. Hearing that he must make amends for this action, he introduced a Jew who is like nothing on earth — a sort of compound of an Arab Sheik and a Family Bible picture from the Old Testament, and the whole embroidered on an utterly non-Jewish — a purely English character (136).

This unintelligence can generally be summed up in the idea that we too readily read ourselves into others, becoming shocked and acting stupidly when we discover otherwise. Rather "we ought to take it for granted that the Jew is nomadic, international, and spread all over the world (137)." We need to become attuned to the reality that "the Jew feels among us, only with far greater intensity, what we feel when we are in a foreign country — a sense of exile, a sense of irritation against alien things, merely because they are alien; a great desire for companionship and for understanding, yet a great indifference to the fate of those among whom he finds himself; an added attachment, no, indeed, to his territorial home, for he has none, but to his nation (138)." The modern reader can accept such a thesis, though obviously with the acknowledgment that a steady loyalty to the Israeli state has now been woven into the mentality of the Diaspora Jew.

With the close of this chapter, the book moves toward progressively shorter sections on 'The anti-Semite,' 'Bolshevism,' 'The Position in the World as a Whole,' 'Zionism,' and some concluding remarks. Belloc's chapter on 'The anti-Semite' is particularly weak, based as it is on the assumption that there is in fact a sizeable portion of men who "hate Jews *in themselves* (147)." Belloc subscribes to the Jewish notion that the motives of those they label 'anti-Semites' are not related to a "hatred of concealment, falsehood, hypocrisy, corruption and all the other incidental evils of the false position. These things, indeed, irritate him, but they are not his leading motive. His leading motive is a hatred of the Jewish people (148)."

The bankruptcy of Belloc's adoption of such weak analysis is nowhere more evident than in the reception of his book, and the manner in which history has recorded him and his works. For, despite what he may have thought, his focus on attempting to achieve an extreme level of balance and a focus on those "evils of

the false position," did not prevent him from being labelled an "anti-Semite" in his own lifetime and in mainstream history since his death.<sup>[2]</sup> This is perhaps the greatest condemnation of his theories on the "anti-Semite," and I will offer no further comment on the subject other than to remark that an "anti-Semite" has been, and always will be, *any* individual deemed by Jewry to be in opposition to Jewish interests.

Belloc's chapter on Bolshevism has been superseded in more recent decades by more insightful works on the Russian catastrophe. It remains, however, a coherent and concise contribution to honest discussion of Jewish involvement in those events. Belloc describes the rise of Bolshevism as "a field in which we can study the evil effect of secrecy, and one in which we can analyse all the various forces which tend to bring Israel into such ceaseless conflict with the society around it (167)." His general theory of the Bolshevik explosion can be summed up in his description of the destruction of old Russian society as "an act of racial revenge (169)."

In his thoughts on "The Position in the World as a Whole," Belloc points out that "the Jew has collectively a power today, in the white world, altogether excessive. It is not only an excessive power, it is inevitably a corporate power and, therefore, a semi-organized power (191)." This power has been acquired out of all proportion to his numbers, out of all proportion to his ability; certainly out of proportion to any right of his to interfere in our affairs. It was a Jew who produced the divorce laws in France, the Jew who nourished anti-clericalism in that country and also in Italy; the Jew who called in the forces of Occidental nations to protect his compatriots in the East, and the Jew whose spirit has so largely permeated the Universities and the Press(199).

Belloc observed that the "regular and organized Jewish emigration" to the United States was having an effect. He noted "the growth of the financial monopoly and of monopolies in particular trades (202)." He noted a corresponding "clamour for toleration in the form of 'neutralizing' religious teaching in schools; there was the appearance of the Jewish revolutionary and of the Jewish critic in every tradition of Christian life (202)." The United States was ultimately left more prone because here "this Liberal tradition or convention, this conception that the Jew must be treated as a full citizen, was far stronger even than it was in the West of Europe. It was in the very soul of the Constitution, and, what is more important, in the very soul of the people (206)."

In terms of viable opponents to the growth of Jewish power and influence, Belloc posited only the Catholic Church. He argued that "the Catholic Church is the conservator of an age-long European tradition, and that tradition will never compromise with the fiction that a Jew can be other than a Jew. Wherever the Catholic Church has power, and in proportion to its power, the Jewish problem will be recognized to the full. ... The Catholic Church will always maintain reality, including the reality of that sharp distinction between the Jew and his hosts (210)."

Here we encounter another of Belloc's great and unfortunate errors. The Catholic Church was not invulnerable to Jewish influence. Nor, contrary to the opinion of those who wish to make a fetish of the link

between the Church and our way of life, has it ever explicitly or implicitly been a protector of European traditions or peoples. The Catholic Church and Christianity in general are concerned solely with the fate of the "faith." When Christianity came to Scandinavia, did it respect the existing culture? Did it accommodate those perfectly upstanding European folk who declined to kneel before the Nazarene? As I have written previously, it was Europe and Europeans that gave life and success to Christianity and not the other way around. It was we who took *it* to the four corners of the earth, on routes long since established by the pagan and the heathen. As the heart of Catholicism **moves slowly south** of the equator, we need only look at the shift of power and demography within Catholicism to see that it has, and always has had, a life distinct from our racial vitality.

Belloc returns to form in his chapter on Zionism, which is prophetic to say the least. With the creation of a Jewish state not yet a reality, he was left to ponder solely theoretical scenarios. He begins by asking "whether the Zionist experiment will tend to increase or to relax the strain created by the presence of the Jew in the midst of the non-Jewish world (231)." Pondering the creation of a Jewish state, Belloc was particularly interested in "the status of the Jew outside this territorial unit, which he had chosen to be much more than a symbol of his national unity — its actual seat and establishment (232)." He correctly predicted that the majority of Jews would continue to live outside such a state because they live "and desire to live the semi-nomadic life, the international life, which has becomes theirs by every tradition, and which one might now almost call instinctive to them (233)."

The new Zion, then, is to be "no more than a fixed rallying point, an established but small territorial nationhood (234)." Faced with the questioning of their political character, diaspora Jews would cling to insisting that he is "to be regarded as the full national in the nation in which he happens to be for a time (234)." In an astonishingly clear prediction of modern Jewry's relationship with Israel, Belloc argues that "He shall in every respect be regarded, by a legal fiction, as identical with the community in which he happens to be settled for the moment, *but at the same time he is to have some special relation with the Jewish State* (234)." [Italics in original]. Belloc also heavily doubted that a Jewish state would rely upon its own military strength to ensure its security (241).

The conclusion of the book commences with an account of "Our Duty." Here Belloc urges non-Jews to rid ourselves of the Liberal conventions and the falsehoods by which the Jewish problem is obscured. The author acknowledges that this is not easy. The greatest obstacle in this respect, he argues, is fear. There is first the European's fear of breaking convention. He is secondly faced with fear of social and economic consequences. Belloc writes that "Men dread lest hostility to the Jewish Domination should bring them into the grip of some unknown but suspected world-wide power which can destroy the individual who shall be so rash as to challenge it (262)." There are "innumerable men who would express publicly on Jews what they continually express in private, but who conceal their feelings for fear that their salaries may be lost or their modest enterprises wrecked, their

investments lowered, and their position ruined (263)." Jews, of course, are aware of this fear, and are adept at manipulating it. I've noted precisely this behavior in my **recent article** on Jewish Hollywood's show of strength over Gaza.

However, Belloc correctly points out that the "fear strategy" will only work for so long, and that in the longer-term Jews are pursuing a very dangerous course of conduct. Based on a false sense of power and relative security, the use of fear only "dams up and enormously increases the latent force of anger against Jewish power. ... It is like the piling up of a head of water when a river valley is obstructed, or like introducing of resistance into an electric current (263)." It is a "fierce irritant and accounts for the high pressure at which attack escapes when once it is loosened (263)."

Essentially, Belloc is questioning the rationality and wisdom of Jews who would seek the oppression of a grumbling peasantry, only to be later expelled *en masse* by a king; or who would shout down and intimidate a von Treitschke, only to be confronted later by a Hitler. In all cases, this elaborate game of "chicken" is taken too far.

The author argues that Jews too have a duty to perform in ceasing the ethnic conflict. They must end their "foolish and dangerous habit of secrecy and the irritating expression of superiority (271)." They may remain among us, but must form Jewish institutions that openly speak for Jewish interests, with no claims or pretensions to any other interests or values (273). They should permit open scrutiny of their interests if they wish to participate in the national, political and economic life of their host nation. Special courts of mixed character should be established to deal with conflicts and disputes between Jews and non-Jews, and these courts should be founded on acknowledgment of the mutual causes of friction between the two peoples. To ensure the endurance of this state of affairs, these developments should arise from a social movement before they are made law. It should not be imposed from above, but arise from the will of the people.

Are Belloc's proposals practical? That remains to be seen. But *The Jews*, his general assessment of the longest ethnic conflict engaged in by the European peoples, is, almost a century after it was written, a prophetic, informative, concise and powerful summary of issues which retain a painful relevance. It deserves more recognition and deeper study. For my part, I have been inspired by Belloc's work to produce a kind of companion book, which will offer greater detail, and some correctives to the original, in light of the century which has since passed.

#### Notes:

[1] Y. M. Bodenmann, *Jews, Germans, Memory: Reconstructions of Jewish Life in Germany* (University of Michigan Press, 1996), p.266.

[2] See for example R.S. Levy, *Antisemitism: An Historical Encyclopaedia of Prejudice and Persecution*, Vol. 1 (ABC-CLIO, 2005), p.65.

[http://www.theoccidentalobserver.net/2014/09/reflections-on-hilaire-bellocs-the-jews-1922-part-one-of-three/?utm\\_source=feedburner&utm\\_medium=email&utm\\_campaign=Feed%3A+theoccidentalobserver%2Ffeed+%28The+Occidental+Observer%29](http://www.theoccidentalobserver.net/2014/09/reflections-on-hilaire-bellocs-the-jews-1922-part-one-of-three/?utm_source=feedburner&utm_medium=email&utm_campaign=Feed%3A+theoccidentalobserver%2Ffeed+%28The+Occidental+Observer%29)

## Jeffrey Goldberg's fantasy world

[Kevin MacDonald](#) on September 22, 2014 — [4 Comments](#)

In his review of Hilaire Belloc's *The Jews*, Andrew Joyce writes:

Belloc pours scorn on this falsehood [i.e., falsifying history to always portray Jews exclusively as victims] not only because it "corrodes the souls of those who indulge in it (134)," but also because it "produces in the Jew a false sense of security and a completely distorted phantasm of the way in which he is really received in our society (134)." The more this falsehood is pursued, "the more the surprise which follows upon its discovery and the more legitimate the bitterness and hatred which that surprise occasions [among Jews] (134)."

This is a good point. Studying Jewish reactions to the rising tide of inter-ethnic friction in Central Europe at the start of the twentieth century, one is indeed struck by the "profound shock, the utter disbelief, among the Jews." (Y. M. Bodenmann, *Jews, Germans, Memory: Reconstructions of Jewish Life in Germany* (University of Michigan Press, 1996), p. 266.)

A recent rather egregious case of refusing to come to grips with Jewish behavior as part of the phenomenon of anti-Semitism is Jeffrey Goldberg's [comment](#) in *The Atlantic* on reactions to the Gaza war in Europe:

*A few days ago, the executive director of Human Rights Watch, Kenneth Roth, [tweeted](#) the following statement: "Germans rally against anti-Semitism that flared in Europe in response to Israel's conduct in Gaza war. Merkel joins." Roth provided a link to a [New York Times article](#) about the rally, which took place in Berlin.*

*Roth's framing of this issue is very odd and obtuse. Anti-Semitism in Europe did not flare "in response to Israel's conduct in Gaza," or anywhere else. Anti-Semitic violence and invective are not responses to events in the Middle East, just as anti-Semitism does not erupt "in response" to the policies of banks owned by Jews, or in response to editorial positions taken by The New York Times. This is for the simple reason that Jews do not cause anti-Semitism.*

*It is a universal and immutable rule that the targets of prejudice are not the cause of prejudice. Just as Jews (or Jewish organizations, or the Jewish state) do not cause anti-Semitism to flare, or intensify, or even to exist, neither do black people cause racism, nor gay people homophobia, nor Muslims Islamophobia. Like all prejudices, anti-Semitism is not a rational response to observable events; it is a manifestation of irrational hatred. Its proponents justify their anti-Semitism by pointing to the (putatively offensive or repulsive) behavior of their targets, but this does not mean that major figures in the world of human rights advocacy should accept these pathetic excuses as legitimate.*

*This is a rather stunning example of completely removing behavior from having any role in attitudes toward ethnic or religious outgroups (no mention that the behavior of Whites is irrelevant to anti-White attitudes).*

*There is no question that negative attitudes toward ethnic outgroups can be exaggerated or even completely removed from reality. But to generalize that behavior is always completely irrelevant is pure ideology — nothing more than an*

example of extreme ethnocentrism itself completely removed from reality.

Another example: Israel's foreign minister Avigdor Liberman recently [claimed](#) that Arab hostility toward Israel has nothing to do with the Arab-Palestinian conflict:

*Liberman characterized the Israeli-Palestinian conflict as "a marginal problem" which he said is a way for Arab leaders to avoid their own domestic problems. The real problem he said is domestic tensions in Arab society.*

*Liberman went so far as to say that he does not see any linkage in the dispute between Israel and the Arab world and the Israeli-Palestinian conflict, and charged that its use is simply an attempt to avoid reality.*

Who's avoiding reality?

Goldberg then makes a concession.

*There are, of course, non-anti-Semitic ways to protest Israeli policy and decision-making, and many in Europe walked this path: Demonstrations denouncing Israeli behavior were staged outside Israeli embassies; other anti-Israel activists called for arms embargoes, and so on. Many hundreds of opinion pieces critical of Israel were published in Europe over the summer, and I've only seen a handful that resorted to anti-Semitic tropes in order to make their case.*

But it's not really much of a concession. The idea is to promote the theory that the behavior of Israel has nothing to do with the behavior of diaspora Jews supporting Israel — a [prominent theme](#) of Jewish discourse in the wake of the Gaza conflict.

But this flies in the face of common sense. Unconditional military (U.S.-made weapons, such as the Hellfire missile, were on [prominent display in Gaza](#)) and diplomatic support for Israel by the world's most powerful country enables Israel to essentially do what it wants to the Palestinians, even when Israeli behavior is in sharp conflict with contemporary liberal American values. A recent example from a long list: U.S. support for Israel was not affected when the Israeli Supreme Court [upheld](#) a law allowing housing discrimination against Palestinians that would be anathema to elites in the U.S. (It's probably relevant here that, as far as I can see, this ruling was unmentioned in the mainstream U.S. media.)

Goldberg's implicit logic (I think it's obvious why he doesn't spell it out) is something like this:

**\*Diaspora Jews have no influence on foreign policy of Western governments;**

**\*Israel would behave exactly the way it does absent the support of Western governments;**

**Therefore, the behavior and influence of diaspora Jews is completely irrelevant to the behavior of Israel.**

As Belloc and Joyce note, false perceptions on either side can have disastrous consequences. Ex cathedra pronouncements by people like Goldberg — ethnic activists with access to the elite media — benefit Jews in the short term because they remove the behavior and influence of the Israel Lobby from public discussion of incidents like the Gaza war. But in the long run, when uncomfortable reality becomes too patently obvious to deny, it may have explosive results.

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## Comments

1. MOB, September 22, 2014 - 5:55 pm | [Permalink](#)

Jews have entirely unique mental processes, which are reflected in all of their interpretations, speech, and behavior. I have always attributed this to their small numbers, which necessitated the use of deception as their primary weapon, given their intense will to power in a world of much larger groups. Like circles or boomerangs, nothing they say or do moves outward in a straight line. All missiles of thought, word, and deed circle back to themselves. Like men whose iron masks are lined with mirrors.

Examples are seen in their Talmud; for example, a Jew may not kill a Gentile ***if his crime can be discovered and used to do him harm.***

A Jew's definition of the bizarre, uniquely Jewish practice of eruvim is another example::

***Eruvim are symbolic Jewish enclosures. Eruvim protect Orthodox Jews from transgressing the prohibition against carrying on the Sabbath, which is considered a form of work. These enclosures extend what is considered private space into the public sphere and are all but invisible.***

Note the wording: "eruvim protect Jews" from breaking a Jewish law. In reality, eruvim allow Jews to break a Jewish law and not be held responsible.

Note also that eruvim extend what is uniquely Jewish into the public sphere, just as they do on almost every item on our grocery shelves, regardless of how irrelevant the product is to any aspect of Jewish "religion" or how few Jews reside in any given community compared to the number of Gentiles that are being forced into involuntary participation in Jewishness

Injecting their Jewishness into non-Jewish arenas is a Jewish specialty that I despise Jews are not content to express their Jewishness in private or in the company of fellow Jews; they must shove it into the eyes, ears, and nose of Gentiles and otherwise engage Gentile participation wherever possible.

Jews do not place value on Truth and Reality; their guiding value is "whatever works" – a thing is true if a Jew says it is and it works (achieves the goal). An event is real if it is imagined and it works (achieves the goal). *It doesn't matter if the words or imaginings or stories passed off as truth or reality are believed. It only matters if they work.*

Goldberg opposes "the framing" of "anti-semitism" as a "response" to Jewish behavior. I agree. The response is anger. The label "anti-semitism" is then applied for the purpose of shifting the onus from the object (the misbehaving Jew) to the subject (the angry Gentile). The mechanics are the same as the *Talmud* and eruvim examples above. Every time Gentiles utilize the concept of "anti-Semitism" as if it actually existed, they're playing the Jews' game.

Logic is another irrelevancy, like truth and reality. It may be true that "in the long run, when uncomfortable reality becomes too patently obvious to deny. . ." – stop there. They're not "denying" reality. They're presenting you (the world) with their false versions for you to do with what you will.

So far, no one has concretely challenged the untruth and unreality of Jewish words and deeds, no matter how criminal or how destructive of Gentile quality of life, except for one whose name dare not be mentioned. I don't think Jews are worrying about

"explosive results." They've had too much easy success.

2. Peter, September 22, 2014 - 4:28 pm | [Permalink](#)

Sounds like more denial. On the contrary, the list appears endless. But since falsifying history is such a central part of Jewish behavior, one might understand an opinion like that.

Here is one example for you. Theodore Kaufman. If you don't know who he is it would not be surprising. He made headlines in Germany in the early 1940s. How about this?

In early 1938 the Polish ambassador to the US, Jerzy Potocki reported back to Warsaw on his observations of the American political scene:

**The pressure of the Jews on President Roosevelt and on the State Department is becoming ever more powerful... The Jews are right now the leaders in creating a war psychosis which would plunge the entire world into war and bring about general catastrophe. This mood is becoming more and more apparent. In their definition of democratic states, the Jews have also created real chaos; they have mixed together the idea of democracy and communism, and have above all raised the banner of burning hatred against Nazism.**

This hatred has become a frenzy. It is propagated everywhere and by every means: in theaters, in the cinema, and in the press. The Germans are portrayed as a nation living under the arrogance of Hitler which wants to conquer the whole world and drown all of humanity in an ocean of blood. In conversations with Jewish press representatives, I have repeatedly come up against the inexorable and convinced view that war is inevitable. This international Jewry exploits every means of propaganda to oppose any tendency towards any kind of consolidation and understanding between nations. In this way, the conviction is growing steadily but surely in public opinion here that the Germans and their satellites, in the form of fascism, are enemies who must be subdued by the 'democratic world.'

On January 12, 1939 Ambassador Potocki reported back to Warsaw:

**The feeling now prevailing in the United States is marked by a growing hatred of Fascism and, above all, of Chancellor Hitler and everything connected with Nazism. Propaganda is mostly in the hands of the Jews, who control almost 100 percent radio, film, daily and periodical press. Although this propaganda is extremely coarse and presents Germany as black as possible—above all religious persecution and concentration camps are exploited—this propaganda is nevertheless extremely effective, since the public here is completely ignorant and knows nothing of the situation in Europe. ...**

It's remarkable these statements come from a Polish Ambassador, whose issues with Germany created the spark that ignited WW II. Quote comes from Thomas Dalton's "the Jewish Hand in the World Wars. part II" Of course Charles Lindbergh and others were castigated for pointing out the Jews role in pushing the USA into the war.

3. Rehmat, September 22, 2014 -- 3:42pm | [Permalink](#)

In good-old Europe, Christian hatred toward always existed not due to race or jealousy to Jewish worldly achievements. The main factors were "Usury and Jewish insults to Christ and his mother Mary," according to Michael Hoffman. These were the reasons why the Jewish communities were expelled from several European countries over 108 times.

A great majority of Jewish leaders have not learned lesson from their past history. Recently, British Jewish

writer and human rights activist Paul Eisen summed it up beautifully.

"By the way, I'm no mediaeval historian but I'd bet the people of Ye Olde England had as much justification for getting rid of their Jews then (1290 for the next 350 years) as the current people of England have now," wrote Eisen.

Goldberg, the former guard of Israeli concentration camps, is not saying anything different than the other Judeo-Christian writers have been saying: "Immigrants from Muslim countries are the main cause of anti-Semitism".

Angela Merkel, no doubt, the most popular European leader in Israel. She is a Zionist Christian and, therefore, her blind support for the Zionist entity is understandable. However, JTA complained that the

Berlin rally against anti-Semitism was attended only by 1,000 Germans, mostly government officials and Jews. Interestingly, on November 8, 2012, Dutch daily Telegraaf quoted former Dutch prime minister Dries Van Agt as saying that Jews should have been given a safe homeland in Germany instead of Palestine.

<http://rehmat1.com/2012/11/12/dutch-pm-israel-should-be-in-germany/>

4. David, September 22, 2014 - 1:21 pm | [Permalink](#)

Surely, a truly scientific mind and seasoned intellect would be compelled to ask—upon surveying the whole of relations between Jews and non-Jews throughout history—where might be found irrational and hateful tropes, attitudes and behaviors among the Jews directed toward non-Jews. Could these possibly be non-existent?

<http://www.theoccidentalobserver.net/2014/09/jeffrey-goldberg/>

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**Fredrick Töben says:** *I find the following Jacobson quote a nonsense statement, which is completely devoid of factuality. All we need to do is read Jerusalem/Babylonian Talmud and then understand that its dialectic causes anti-Semitism on account of it propagating Anti-Gentilism. Richard Wagner succeeded in liberating himself from this mindset, as did philosophers Martin Heidegger – Kant – Hegel, etc. – and, of course, Adolf Hitler.*

**Jacobsen: We gave the world ethics, morals, the mental life, for which the physical world will never forgive us.**

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## Short-listed for the Booker, Jacobson's new book is Judenrein In an interview, Jewish author Howard Jacobson muses, 'I'm not sure whether you can be a Jew and not be in apocalyptic mode'

By [Liam Hoare](#) September 21, 2014, 1:24 pm 3



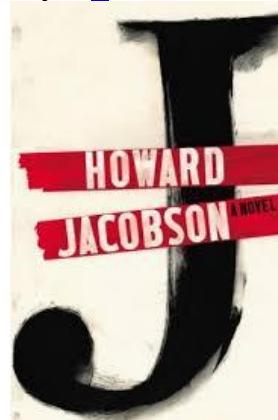
LONDON — Howard Jacobson's new novel, "J," is a love story set in a dystopia in which there is a notable absence: Jews.

Ailinn Solomons and Kevern Cohen come together, or perhaps are pushed together, in a society where everything has been changed by What Happened, If It Happened. This seismic event and momentous catastrophe wholly removed the Other from society. Now life is dedicated to forgetting it ever happened.

That Ailinn and Kevern have Jewish surnames is part of that process: the removal of differences and antagonism.

But in removing the Other — and hatred of the Other from society — so too has something of life itself been erased. "If you want God you've got to have the Devil," Kevern tells Ailinn. "I'm for neither," she says. "Then this is what you get," he replies.

In "J," Jacobson imagines life without jazz and improvisation, a society where "people wanted to be sure, when a tune began, exactly where it was going to end," and one too without wit.



Cover of Howard Jacobson's new novel, 'J'

Jacobson, author of thirteen novels and five works of non-fiction, won the Man Booker Prize in 2010 for "The Finkler Question." This new novel has been short-listed for the award this year.

The Times of Israel sat down with Jacobson over tea in the sitting room of his light, spacious, and precisely-furnished loft in the heart of London's Soho district. As well as his new novel, we discussed questions pertaining to anti-Semitism, the Holocaust, social media, and the state of Jewish culture in Britain today.

### What was the genesis for your new novel, J?

I've been in apocalyptic mode for a while. It's possible, looking back on my novels, that I've always been in apocalyptic mode. I'm not sure whether you can be a Jew and not be in apocalyptic mode — we're a kind of Jeremiah, it's woe, woe, it's a matter of how much. I'm always living in a degraded time, thinking it's the end of something — it's my nature to feel that.

'What is about the Jew that makes him inimical to a sizeable portion of the rest of society?'

The first impulse was thinking very gloomily that Jew-hating is never going to go away. I've always thought that and I've always been interested in what it is about Jew-hating that makes it not go away. What is about the Jew that makes him inimical to a sizeable portion of the rest of society?

A lot of my gentile friends say, "I don't feel it, I don't feel it, I love Jews" – but that doesn't quite answer it.

**In terms of the source of the old hatred, in "J" one of the problems you talk about is anti-Semitism as a generational inheritance. In that sense, can anti-Semitism ever be fully eradicated?**

I think it can't. We seem to stand for something. We seem to stand for an argument humanity is always having with itself. We are one side of the argument, which is why the argument must never be won or lost. Freud argues that Jews, of necessity and during the exile, over-evolved their mental and intellectual side. Jewish photographs of life in the shtetl will show the Russian peasant, drunk, but the Jew as upright, rabbinical, with books under his arm, with the implication that he is the intellectual superior. We all have our arrogances and that is a Jewish arrogance. But the idea of the Jew as over-evolved mentally is one of the reasons humanity is in a constant argument with us. We gave the world ethics, morals, the mental life, for the which the physical world will never forgive us.

'The idea of the Jew as over-evolved mentally is one of the reasons humanity is in a constant argument with us'

"J" is about me trying to imagine what happens when this argument stops. These are our Other. These are the people we've defined ourselves against. We've removed them.

So who are we? It's thinking about what are the cultural consequences of getting rid of everybody – the argument stops and the imaginative discourse is removed. And, what do Jews very specifically bring to a culture that won't be there anymore, or what happens if you remove any marginal group from a culture and there's only one straight view of this-is-who-we-are?

What happens when you wipe out the argument with yourself is that you also remove the things – literature, art, music – that that argument produces? That's the dystopia.

The other thing we will have be forgiven for is giving the world Christianity, and because in the Western world Christianity cannot be attacked for itself, we will be attacked for it. I often think that when people are attacking Judaism, what they are actually attacking is Christianity.

**But there is hatred of Judaism for creating Christianity but also for rejecting it.**

It's a complex mess, and for Christianity, the death of Christ allows it to prevaricate with its own conscience. If you have a faith that needs a sacrificed god, there's the question of who sacrifices your god for you. That's why so many cultures create a defiled people – they're the divine executioners, they do the dirty work and hover around death. You can have your god killed without having to do the job yourself. They are the

scapegoats, and for Christianity the Jews are the scapegoats.

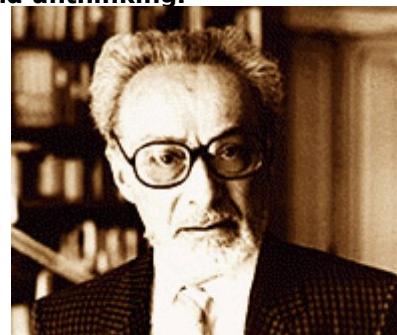
'I am who I am because I am not you'

It is necessary for Christianity to have a pitiless Judaism. I'm working on a re-telling of "The Merchant of Venice" at the moment, and it was necessary for that Christian world to have that Shylock. It explained everything: Jesus, the killing of Jesus, and what Christianity is for.

What is a Christian? A Christian is not a Jew.

You need another people to tell you who you are. And that's what "J" is about: If we don't know who we are different to, who are we? You need the Other, not just as a scapegoat but to measure yourself against. I am who I am because I am not you.

**One of the themes of "J" is the issue of remembrance. As we become more removed from the Holocaust, it loses its immediacy, but also as remembrance becomes institutionalized, it is as if saying 'Never again' becomes almost robotic and unthinking.**



**Primo Levi - photo credit: Wikimedia Commons**

It's very hard, and what do you do? This is bound to happen and I can't see any way around it, it becomes robotic. But then you get reminded again, and that's why it is so important to read people like Primo Levi. You read one piece of Primo Levi and suddenly it's not robotic anymore – it's all there for you to think about. We also have to worry about whether people on the side of the perpetrators start to resent this, and start to feel that we've had enough and said sorry enough. So for any Jew, it's a question of great tact towards himself and towards others. What's too much memory? "If you could lick my heart, it would poison you," someone says in Claude Lanzmann's "Shoah," and that's what remembering does. You can over-remember and you can under-remember, and it's a burden, but perhaps that's why I go writing about it because it's a burden you have to go on balancing.

**In "J," you also elude to a sort of Holocaust gene in people who are generations removed from the Holocaust or pogrom, living in multicultural, post-national societies, where something that reminds them of the past will jolt them every so often.**

How can we not be made by those things? We are a people of memory, so we must go on remembering. But one of the things this does to us too is turn us into what I call in "The Finkler Question" the "ashamed Jew" – those who ingest the view of Judaism of those who hate Jews.

An abused child will often come to think of himself as unworthy, and I think we see that in the crossover between Jewish politics and Zionist politics and the

question of why there are so many Jews whose anti-Zionism is so febrile.

### **What can be achieved in fiction by writing about the Holocaust?**

You don't know until you do it. Once upon a time, I used to say one shouldn't touch it. I don't think that anymore, partly because I had a go at it myself in "Kalooki Nights" but I was playing with ideas of memory. And what does saying you shouldn't do it do: It turns it into some kind of sacred space.

If you feel that the novel is gratuitous and seeking to gain seriousness by using the Holocaust as its terrain, then of course you'll lose patience with it, but until you see what the novel is doing, I don't think you can say a priori that it shouldn't be done.

**In "J" you have an event called Twitternacht, which you write facilitated but did not provoke What Happened, If It Happened. Do you think social media shows us who we really are or merely that loons in society now have a platform they didn't before?**

I think it's both. There something about the medium which creates this and it would be very strange if this weren't the case. A medium will always create what the medium needs and no medium is a passive recipient – it's more than a letterbox.

'I think social media is frightening and it's perfect for the spread of prejudice'

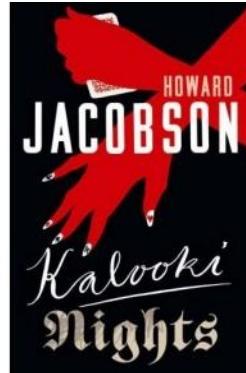
Not everyone who tweets does so simple-mindedly but it's pretty difficult because it's essentially a simplifying medium, committing to statement: This is what I think. It's changed the nature of discourse itself. It is increasingly a discourse of statement, and what happens in literature where what is said is not necessarily what is meant, or two arguments can be held simultaneously, there's no space for that.

Whatever arguments it sets up, in itself, I think social media is frightening and it's perfect for the spread of prejudice.

### **What do you make of the state of British Jewish culture today?**

I've always felt we were very timid and there is a kind of English Jewish philistinism which I had a go at in "Kalooki Nights." We have always been frightened because you don't know what people are going to do.

It's taken us a while to get out of that and become a bit noisier.



**Cover of Howard Jacobson's 'Kalooki Nights'**

I thought I was doing something unbelievably intrepid and unwise when I first started writing about Jews – it had never been my intention to write about Jews. I knew I had an interest in the subject but it turned out I needed Jews in my novels in order to get going. My voice needed to have some Jewishness in it or it wasn't my voice. And many Jews in that period said it was like fouling your own nest.

It don't hear that now, and now there are more overtly Jewish writers. Not many men, but a lot of women are writing overtly Jewish novels: Deborah Levy, Francesca Segal, Charlotte Mendelson, there's about half a dozen Jewish female novelists writing at the moment. Why that hasn't happened for men in the novel, I don't know.

We've had huge success in the theater, like Harold Pinter for example, but in the novels it didn't happen perhaps because the novel is a slightly confidential form and Jewish men were not prepared to confide much. Brian Glanville wrote a novel called "The Bankrupts" and it was an early attempt after the war at an Anglo-Jewish novel and he had a rough time with it because a lot of Jews didn't want it. It shook him up. It was timidity. It was a feeling that drawing attention to your Jewishness was not a smart idea which is just starting to fade and it's terrific that it is. Now, when Jewish Book Week is on, you feel there is no healthier culture in this country.

<http://www.timesofisrael.com/short-listed-for-the-booker-jacobsonsnewbookisjudenrein/#ixzz3E2DTEyFx>

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## **Israeli Supreme Court upholds law allowing housing discrimination against Palestinians**

Annie Robbins September 18, 2014

Yesterday, Israel's Supreme Court dismissed a petition by [Adalah: The Legal Center for Arab Minority Rights in Israel](#) effectually facilitating the Judaization of more Palestinian owned land inside Israel. According to Adalah, the court's decision holding up Israel's Admissions Committees Law, "[entrenches racial segregation](#); 434 small communities in Israel, or 43% of all residential areas, will be allowed to close their doors to Palestinian Arab citizens of the state." Much of the land in question was originally [confiscated from Palestinian refugees](#), and the court's decision will result in the continued concentration and containment of the Palestinian population in Israel.

In March 2011, the Knesset passed two racist laws, the "Nakba Law" and the "Admissions Committees Law", the latter granting legal legitimacy to "admission

committees" in small towns, many agricultural, with fewer than 400 families in the Naqab and the Galilee to "have the [full discretion to accept or reject individuals](#) who wish to live in these towns." The committees consisting of town residents include a member of the Jewish Agency, the World Zionist Organization, or other "quasi" government representative are able, in practice, to "[filter out Arab Palestinian applicants and others from marginalized groups](#)."

On March 30, 2011 Adalah [filed a petition to the Supreme court of Israel](#) demanding the cancellation of the racist law arguing:

The petitioners argued that the law allows admission committees to reject any person on the basis of his or her national belonging, sexual preference, and even on

health grounds. It would also allow an admission committee to reject an Arab applicant because his or her culture different from that of the majority of persons living in a community town.

The Admission Committees Law violates Israeli domestic law and international law, which prohibit discrimination against any person who does not belong to the dominant group in society, by legitimizing the exclusion of entire groups on the basis that he or she is not suited to the "social/cultural fabric" of a community town. Specifically, the law is contrary to the Israeli Basic Law: Human Dignity and Freedom and violates basic constitutional rights, as well as the rights to privacy and to freedom to choose one's place of residence without arbitrary restriction.

Following the court's decision upholding the law, Suhad Bishara, the attorney for the petitioners and director of the Land and Planning Unit at Adalah issued a statement through the Institute for Middle East Understanding ([IMEU](#)) saying, "The Court's recent decisions confirm that Palestinian citizens of Israel have no constitutional guarantees or protections of their housing rights. The Court has approved the policy of Israeli government institutions to exclude Arabs from Jewish-only communities that are built on state land or to evict them in order to establish new Jewish communities in their place. The state claims that the communities are for the 'general public,' but it is clear in both policy and law that Arab citizens of Israel are not included in that definition."

When the law was first passed in 2011 Human Rights Watch Middle East Director Sarah Leah Whitson stated the Admissions Committees Law "sanctioned discrimination", essentially authorizing Jewish-majority communities to reject Palestinian citizens of Israel applicants for residency status, [and chastised Israeli politicians](#) "Israeli parliamentarians should be working hard to end glaring inequality, not pushing through discriminatory laws to control who can live where". Whitson echoed that harsh response in a comment on the court's dismissal of Adalah's petition: "Israel's Supreme Court today missed a chance to overturn a law whose sponsors sought to enable Jewish communities to prevent Palestinian-Israeli citizens from living among them. The majority said it needed to wait for the law to be implemented, but a law aimed at facilitating ethnic discrimination should be treated as unlawful on its face."

Here's yesterday's press release from Adalah:  
(Haifa, Israel) Today, 17 September 2014, in [a 5 to 4 decision](#), an expanded panel of the Israeli Supreme Court decided to dismiss a [petition](#) brought by Adalah three years ago against the "Admissions Committees Law". The law allows for hundreds of Israeli Jewish communities in the Naqab (Negev) in the south and in the Galilee in the north to reject applicants for housing based on the criteria of "social suitability" and the "social and cultural fabric" of the town.

The law allows the possibility of rejecting applicants who are Palestinian Arab citizens of Israel, as well as other marginalized groups, solely on the basis of their race, ethnicity, religion, or other identity. The court's decision effectively legalizes the principle of segregation in housing between Arab and Jewish citizens, and permits the practice of racism against Arab citizens in about 434 communities, or 43% of all

towns in Israel. The Association for Civil Rights in Israel (ACRI) also filed a petition against this law.

In response, Adalah stated that the Court's decision, "gives the green light for 434 communities to exist based on the principle of segregated housing. This law is one of the most racist pieces of legislation enacted in recent years, the primary objective of which is to marginalize Arab citizens and prevent them from accessing housing on 'state land' in many communities. The court's decision upholds one of the most dangerous laws in Israel."

Adalah Attorney Suhad Bishara, who filed the petition, added that: "The court's decision seriously undermines its landmark decision in 1999 in the Ka'adan case. That case allowed an Arab family to move to the town of Katzir despite their rejection by the town's admissions committee. This latest court decision illustrates the continued deterioration of the constitutional rights and legal protection of Palestinian citizens of Israel." Attorney Bishara further stated that the new decision, "allows the principle of separation in residency based on national identity, and as such, 434 communities will be allowed to close their doors to Arab citizens."

The Admissions Committees Law, enacted by the Knesset in 2011, gives "admissions committees" – bodies that select applicants for housing units and plots of land – almost full discretion to accept or reject individuals from living in these towns. The committees include a representative from the Jewish Agency or the World Zionist Organization, quasi-governmental entities. The Committees, in practice, filter out Arab Palestinian applicants and others from marginalized groups. While one of the provisions of the law states a duty to respect the right to equality and prevent discrimination, the law allows these committees to reject applicants deemed "unsuitable to the social life of the community...or the social and cultural fabric of the town," thereby legitimizing the exclusion of entire groups. The law also authorizes admissions committees to adopt criteria determined by individual community towns themselves based on their "special characteristics", including those community towns that have defined themselves as having a "Zionist vision."

In the last hearing on the case before the Supreme Court on 4 December 2012, Attorney Bishara argued that, "the law marginalizes certain groups, creating a legal, constitutional, and legitimate basis for discrimination. The law allows for division of state land based on vague cultural and social standards – and not even the state can explain which criteria admissions committees could use to accept or reject candidates. The law will open the door to arbitrary decisions based on prejudices and personal grudges."

Attorney Bishara added after that hearing that, "The law is functioning the same way it did previously as a policy, deterring many segments of the population, especially Palestinian Arab citizens of the state, from applying for housing in these towns for fear of rejection. The law has serious implications now and has had for many years, so it is not possible to say that it is not ripe for judicial ruling."

This statement by Yousef Munayyer, Executive Director of the [Jerusalem Fund and the Palestine Center](#) in Washington, DC, and Palestinian citizen of Israel, perfectly reflects why Israel, a state that gives legal

preference to one ethnicity under the law, does not share U.S. values:

"The upholding of this law means that the Israeli court system, along with the state, supports the practice of segregation within Israel and against Israeli citizens of Palestinian origin. For state-sanctioned and partially controlled committees to be able to deny residence within communities to certain citizens effectively based on their religion, race or ethnic origin is unthinkable in the United States – such a racist law would be shot down by the US Supreme Court because of constitutional guarantees against discrimination. But it has now been approved by the highest court in Israel. The talk of 'shared values' grows more farcical and the mask covering the face of an Apartheid system falls further by the day, making the ugly reality easier for the world to see."

For more history on the Israeli legislation and court decisions precipitating today's court decision see this *Mondoweiss* post, [The historical context of the Israeli land and planning law regime](#):

Only 2.5% of land in Israel is under the control of a Palestinian controlled planning authority. [31] Moreover, in spite of a sixteen-fold increase in the built-up areas of Palestinian communities since the British Mandate, the average area of jurisdiction of Palestinian cities and local councils has, in that time, decreased by 45%. [32] Therefore, as Bimkom has stated, most Arab localities are dependent on decisions made by planning commissions which are, for the most part, devoid of Palestinian representation. [33] <http://mondoweiss.net/2014/09/allowingdiscrimination-palestinians#sthash.Lh6PEQWe.dpuf>

**Note that not a word is said about Kosher slaughter in this article...why not?**

## Art exhibition equates animal farming with the Holocaust

September 19, 2014 by Roz Tarszisz

An art exhibition opens this weekend featuring works depicting animals herded in concentration camps awaiting slaughter.



**Jo Frederiks**

Artist Jo Frederiks is a woman passionate about her animal rights beliefs. Her vision is simple – to stop humans consuming animals.

Growing up on a large Queensland cattle station gave her a love for animals and nature. A full time artist who became a vegetarian 20 years ago, she had what she calls "a light bulb" moment. Overnight she became a vegan and then an animal activist against factory farming.



She told J-Wire: "My family does not share or understand my beliefs on the sanctity of animal life." Asked if she had the power to change just one thing regarding animal welfare, Ms Frederiks said it was

impossible to pick one aspect and just "wants the world to stop consuming animals". She believes we have all been "brainwashed from birth about our need to consume animal protein to be healthy".

Devoted to animal liberation, the artist labels the millions of animals slaughtered worldwide every week as "violent ideology".

These strong beliefs have inspired her upcoming exhibition entitled **The Animal Holocaust**.

**Eternal Treblinka**, a book by Charles Patterson was the inspiration for the exhibition. The Nazis established Treblinka as an extermination camp and Patterson's book shows the corollary between Nazi genocide and modern society's enslavement and slaughter of animals.

The book's title comes from Isaac Bashevis Singer who wrote that "for the animals it is the eternal Treblinka". "Animals feel pain as much as humans" the artist explained.



Ms Frederiks strongly emphasises that it is not her intention to offend or upset Holocaust survivors.

When asked whether it is appropriate to utilise well known images of the Holocaust, the artist explained that she was inspired by quotations from concentration camp survivors and writers such as Isaac Bashevis Singer, Rachel Carson and Theodor Adorno who wrote "Auschwitz begins whenever someone looks at a slaughterhouse and thinks: they are only animals."

However there are some who have been upset by her depiction of animals being led to slaughter. She was forced to remove some art from her Facebook page owing to strong criticism from the animal agricultural industry. "There are no gray areas in my work" she told J-Wire.



Frederiks has been inspired by the writings of established authors bearing strong views regarding animal welfare. She gave J-Wire some of her favourite quotes which she said had been a source of inspiration.

\*In their behaviour towards creatures, all men are Nazis. Human beings see oppression vividly when they're the victims. Otherwise they victimise blindly and without a thought. - **Isaac Bashevis Singer**

\*Auschwitz begins whenever someone looks at a slaughterhouse and thinks: they are only animals. - **Theodor Adorno**

\*Poor countries sell their grain to the west while their own children starve in their arms. And the west feeds it to livestock, so we can eat a steak? Am I the only one who sees this as a crime? Every morsel of meat we eat is slapping the tear stained face of a hungry child. - **Philip Wollen**

\*What do they know – all these scholars, all these philosophers, all the leaders of the world? They have convinced themselves that man, the worst transgressor of all species, is the crown of creation. All other creatures were created merely to provide him with food, pelts, to be tormented, exterminated. In relation to them, all people are Nazis: for the animals it is the eternal Treblinka. - **Isaac Bashevis Singer**

\*Until we have the courage to recognise cruelty for what it is – whether its victim is human or animal – we cannot expect things to be much better in this world... We cannot have peace among men whose hearts delight in killing any living creature. By every act that glorifies or even tolerates such moronic delight in killing we set back the progress of humanity – **Rachel Carson**

The exhibition opens on the Gold Coast on September 19 and includes 40 major works and 100 drawings. For more details go to [www.jofrederiks.com](http://www.jofrederiks.com)  
<http://www.jwire.com.au/news/art-exhibition-equates-animal-farming-holocaust/46174>

## LDP finally begins work to stamp out hate speech

THE ASAHI SHIMBUN, August 30, 2014



A protester holds a placard that reads, "We refuse to allow discrimination and intolerance," while a group of demonstrators calling for the ouster of foreigners march in Tokyo's Shinjuku Ward in April 2013. - Asahi Shimbun file photo.

A project team of the ruling Liberal Democratic Party met for the first time on Aug. 28 to discuss measures to deal with hate speech demonstrations in Japan.

"I'm certain that Japan will have to put an end to slandering and defaming specific ethnic groups by name," said LDP policy chief Sanae Takaichi.

The team was put together after Tokyo Governor Yoichi Masuzoe met with Shinzo Abe on Aug. 7 and called on the prime minister to establish legal restrictions against hate speech.

The governor was concerned about recent demonstrations in Tokyo and Osaka where racial invectives were hurled at ethnic Koreans living in Japan. Masuzoe was clearly thinking ahead to the 2020 Tokyo Summer Olympics, when the eyes of the world will be on the nation's capital city.

After the meeting with Masuzoe, Abe instructed the LDP to look into the matter.

During the Aug. 28 meeting, the project team also discussed protest activities that have been held in the vicinity of the Diet.

"The possibility of problems arising from such activities, such as right-wing sound trucks and weekend loud protests near the prime minister's office, could interfere with normal government operations," said Masahiko Shibayama, deputy chairman of the project team.

Many of the weekend protests near the Diet building have been organized by anti-nuclear groups.

After hearing about Shibayama's comment, Akihiro Ohata, the secretary-general of the opposition Democratic Party of Japan, criticized the suggestion and said, "Hate speech and ... loud protests are totally different in nature."

A multipartisan group was established in April among lawmakers from the DPJ, New Komeito and other parties, to seek legislation to eliminate racial discrimination.

At a May 2013 Upper House Budget Committee session, Abe touched upon hate speech comments that had been posted to his Facebook account. The prime minister said, "It is totally wrong to slander and defame people of other nations and hold the feeling that we are somehow superior. That would only lead to dishonoring ourselves."

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